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ON THE CONDITION OF THE BLACKS IN THIS COUNTRY.

Editorial.

SINCE the decision of the Missouri question in Congress, we have been desirous of giving a brief history of that most important discussion, and a brief view of what the people of this country have to hope, and what to fear, from the present state of our laws on the subject of slavery, and the domestic slave-trade. We have not found leisure, however, even for such a history, and such a view. We are convinced, after very serious deliberation, that the general subject of slavery and its consequences ought to be kept before the eyes of the American people. Unless this be done, no real improvement of the condition of the blacks in the United States is to be expected. Abuses never voluntarily cure themselves; nor do they quietly submit to exposure. But their very enormity sometimes provokes and compels exposure, and thus hastens a correction, and prepares the way for a final remedy.

Our southern brethren are extremely irritable on the subject of slavery; and are apt to be indignant, if any thing is said respecting it, by the people of the north. We could most gladly wish, that there were such evidence of an enlightened, humane, and persevering attention to the improvement of the blacks in the southern regions of the United States, as would justify a profound silence on the part of the northern people. But during the forty four years which have elapsed since our nation became independent, what has been done by the legislatures of Virginia, the Carolinas, and Georgia, to elevate the character of the blacks, to secure their rights, and to fit them to become ultimately entitled to all the privileges of men and citizens. Let the statement be fairly made, and let all the laws, favorable and adverse to the happiness of the slaves, be duly considered: it will then appear, that the inhabitants of the non-slave-holding states ought not to remain silent, on the ground that the southern people know best what is to be done, and that they are doing all they can, for the benefit of the blacks. Unquestionably the people at the north would not be able to legislate wisely and judiciously, with respect to the slaves of Carolina. But they might safely adopt some general principles on the subject. They might be able to say positively, that something ought to be done. They might without hazard assert the following positions as incontrovertible: viz. That slavery is an unnatural state of society;—that it

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brings with it innumerable and tremendous evils;—that the idea of a perpetuation of slavery in a country claiming to be free, and asserting that all men are “created equal,” is a monstrous anomaly;—that the general countenance of such an idea would be supremely dishonorable to this country;—that all men, in every part of the world, ought to be taught to read the Bible;—that withholding the Bible from any class of men, under any pretence whatever, is unchristian, and a daring opposition to the will of the Most High;—that the blacks of our country ought to be immediately furnished with the means of religious instruction— that the most persevering, public-spirited, and unremitting exertions of the best and wisest members of the community should be applied to the mitigation and gradual abolition of slavery;— that no time is to be lost in this business;—that the sooner the work is commenced the more rapid will be its progress, and the less arduous the conflict with prejudice, injustice, and selfishness;—and that no dictate of religion, or of an enlightened conscience, will permit a benevolent man to sit down contented with the present state and prospects of the negro population of this country.

What then is to be done? Let the people be informed of the nature and extent of the evil, without exaggeration and without concealment. Let the truth be kindly, though fearlessly, told. Let the plans of the benevolent be submitted for consideration. Let the friends of Africa and her sons be active and vigilant. Let there be a rallying point in every slave-holding state, at which the friends of liberty and of equal rights shall meet, for the expression of their opinions, and the promotion of the good cause. No doubt this process will excite much opposition on the part of the interested, and the violent. But opposition must not deter from duty. How would the slave-trade have ever been abolished if Mr. Wilberforce and his friends had yielded to opposition the most powerful, the most determined, and the most malignant? The friends of truth and righteousness never yet achieved any great victory without a great struggle.

We need hardly say, that this cause eminently deserves to be conducted with prudence and caution. No statements of facts should be made without good authority. Large classes and communities of men should not be judged by the excesses of a few. Candid allowances should be made for the effect of education and habit. Yet the fundamental principles of freedom should never be abandoned; the great and paramount and spiritual interests of immortal beings should never be deserted. It appears to us, that the publication of extracts from the laws of the slave-holding states, relative to slavery, and the condition of the blacks, is one of the methods of diffusing information least liable to misconstruction or exception. It is not to be supposed that the laws are the effects of temporary passion, or local prejudice; especially when they have long been continued in operation, and submitted to as necessary.

The following paragraphs were transcribed for the *New York Evening Post*, by a Virginia correspondent, from the lately revised code of that state. The whole act on the subject of slavery and the blacks, contains 89 sections, comprising all the existing laws of the state on this head; and went into operation the first day of last January. The transcriber says, that the sections here copied have

had the effect to drive all the black children from the Sabbath schools, and nearly all the black people from public worship, in the part of the state where he lives.

Section 13. "And to prevent the inconvenience arising from the meetings of slaves, be it further enacted, that if any master, mistress, or overseer of a family, merchant, tavern-keeper, or any other person, shall knowingly permit or suffer any slave not belonging to him or her, to be and remain upon his or her plantation, lot or tenement, above four hours at any one time, without leave of the owner or overseer of such slave, he or she so permitting shall forfeit and pay three dollars for every such offence; and every owner or overseer of a plantation, merchant, tavern-keeper, or other person, who shall so permit or suffer more than five negroes or slaves, other than his or her own, to be and remain upon his or her plantation or quarter lot or tenement, at any one time, shall forfeit and pay one dollar for each negro or slave above that number, which said several forfeitures shall be to the informer, and recoverable with costs before any justice of the peace of the county or corporation where such offence shall be committed. Provided always, That nothing herein contained shall be construed to prohibit the negroes or slaves of one and the same owner, though seated at different quarters, from meeting with their owner's or overseer's leave upon any plantation to such owner belonging, nor to restrain the meeting of slaves on their owner's or overseer's business at any public mill, so as such meeting be not in the night time, nor on a Sunday; nor to prohibit their meeting on any other lawful occasion by license in writing from their owner or overseer, nor their going to church and attending divine service on the Lord's day, or any other day of public worship.

15. "And whereas it is represented to the general assembly that it is a common practice in many places within this commonwealth for slaves to assemble in considerable numbers at meeting houses and places of religious worship in the night, or at schools for teaching them reading or writing, which if not restrained may be productive of considerable evil to the community—

"Be it therefore enacted, That all meetings or assemblages of slaves, or free negroes, or mulattoes, mixing and associating with such slaves at any meeting house or houses, or any other place or places in the night, or at any school or schools for teaching them reading or writing, either in the day or night, under whatsoever pretext, shall be deemed and considered as an unlawful assembly, and any justice of the county or corporation wherein such assemblage shall be either from his own knowledge or the information of others of such unlawful assemblage or meeting, may issue his warrant directed to any sworn officer or officers, authorising him or them to enter the house or houses where such unlawful assemblages or meetings may be, for the purpose of apprehending or dispersing such slaves, and to inflict corporal punishment on the offender, or offenders, at the discretion of any justice of the peace, not exceeding twenty lashes.

16. "And the said officer or officers shall have power to summon any person to aid and assist in the execution of any warrant or warrants, directed to him or them, for the purpose aforesaid, who on refusal shall be subject to a fine, at the discretion of the justice, not exceeding ten dollars. Provided, that nothing herein contained shall be so construed, as to prevent the masters or owners of slaves from carrying, or permitting his, her, or their slave or slaves to go with him, her or them, or with any part of his, her or their white family, to any places whatever, for the purpose of religious worship, provided that such worship be conducted by a regularly ordained or licensed white minister, nor shall any thing herein contained be considered as in any manner affecting white persons, who may happen to be present at any meeting or assemblage for the purpose of religious worship, so conducted by a white minister as aforesaid, at which there shall be such number of slaves, as would, as the law has been heretofore construed, constitute an unlawful assembly of slaves.

17. "If any white person, free negro, mulatto, or Indian, shall at any time be found in company with slaves at any unlawful meeting, such person being thereof convicted before any justice of the peace, shall forfeit and pay three dollars for every such offence to the informer, recoverable with costs before such justice, or on failure of present payment, shall receive on his or her bare back, twenty lashes, well laid on by order of the justice before whom such conviction shall be.

18. "And every justice of the peace, upon his own knowledge of such unlawful meeting, or information thereof to him made within ten days after, shall issue his warrant to apprehend the persons so met or assembled, and cause them to be brought before himself or any other justice of his county or corporation, to be dealt with as this act directs, and every justice failing herein shall forfeit and pay eight dollars for every such failure, and every sheriff or other officer who shall fail upon knowledge or information of such meeting to endeavor to suppress the same and bring the offenders before some justice of the peace, to receive due punishment, shall be liable to the like penalty of eight dollars, both which penalties shall be to the informer, and recoverable with costs before any justice of the county or corporation wherein such failure shall be, and every under sheriff, serjeant, or constable, who, upon knowledge or information of such meeting, shall fail to perform his duty in suppressing the same and apprehending the persons so assembled, shall forfeit and pay four dollars for every such failure to the informer, recoverable with costs before any justice of the county or corporation wherein such failure shall be."

For the sake of making a distinct impression, we submit the following remarks.

1. How great must be the dread of mischief from slaves, when it is deemed necessary to punish any white man for permitting any slave except his own to remain more than four hours on his plantation, without a written order from the owner of such slave. It very often happens, that parents and children, brothers and sisters, husbands and wives, belong to different masters. Yet if one of these relations visits another, he could not be permitted to spend the night, without exposing the person, on whose plantation he was, to a prosecution. What a troublesome supervision are slave-holders compelled to exercise over the black population. How astonishing that they should wish to entail these evils on the rising communities beyond the Mississippi.

2. If there should happen a promiscuous assemblage of colored people in the evening, for the purposes of religious instruction, and there should happen to be even *two slaves* present, it would constitute an *unlawful assembly*; and every person voluntarily present, unless the worship were conducted by a white minister, regularly ordained or licensed, would be subject to a prosecution and disgraceful punishment.

3. If even *two little slaves* should attend any school by day or night, for the purpose of learning to read, with the avowed and only design of being able to read the Bible, such an attendance would constitute an *unlawful assembly*.

4. It would be the duty of any justice of the peace to apprehend or disperse these little offenders; and he might cause them to be whipped not exceeding twenty lashes.

5. Any free person, whether white or black, who should be present at any school, where slaves should be taught to read, would be liable to a fine of three dollars, or, in default of *immediate payment*, might be whipped twenty lashes, at the discretion of any justice, before whose tribunal he might chance to stand.

6. If a benevolent young gentleman, not licensed to preach, should read a chapter of the Bible or one of Burder's Village Sermons, and make a prayer at an evening conference, and even two slaves should be present, he would be liable to a fine of three dollars, and, if he had not the money in his pocket, to a whipping on the naked back.

7. If a young lady should open a Sabbath school, and on God's holy day, with the most pious dispositions, should attempt to teach ignorant children to read the Bible, if even two slaves were present, she would be guilty of holding an unlawful assembly, and might be brought before a justice, fined three dollars, and, in default of immediate payment, be sentenced to receive "on her bare back" twenty lashes "*well laid on.*"

8. If a black minister of the Gospel, born free, well educated and regularly ordained, with the faith of the Ethiopian treasurer, and the talents of Toussaint L'Overture, should hold an evening religious service in Virginia, at which slaves should be present, the preacher and every individual of the assembly, white and black, masters and slaves, would be liable to an ignominious punishment. There is a black clergyman in Philadelphia, who has for many years been a member of the Presbytery, and sustains the character of a faithful minister of the New Testament. In Vermont is a colored man, who for thirty years or more has been a preacher of the Gospel, whom the whole body of congregational clergy in that state receive as their brother, or their father, and who is eminent for pastoral qualifications. Yet if either of these men should travel into Virginia, and should there, in the evening, preach Christ to his "brethren, his kinsmen according to the flesh," now held in bondage, he would be liable to instant apprehension, prosecution, trial, fine, and, if the fine were not immediately paid, to a public whipping.

9. If a regularly ordained white clergyman of Virginia should, on the Sabbath, preach from the text which declares, that the Lord "is not willing that *any* should perish, but that *all* should come to repentance;" and after public worship should hold a Sabbath school in his own kitchen, for the instruction of immortal beings born in his own house, he would be liable to the penalty of the above-cited law.

10. If a planter, in the recesses of his own plantation, should teach his own slaves to read, he and his little pupils might be apprehended; they to be publicly whipped, and he to be fined, and whipped also, in default of payment.

Many more cases might be stated, which fairly come within this law; but we close these remarks with three suggestions.

First, it is the manifest intention of the legislature of Virginia, and of the majority of slave-holders, utterly to prevent slaves from being taught to read or write.

Secondly, the intention is equally manifest to prevent the preaching of the Gospel by persons of African extraction. These two things, taken in connexion with other parts of the slave-system, will, if suffered to go into full operation, doom the mass of slaves, in all future times, to entire ignorance of the Gospel.

Thirdly, it is impossible for an enlightened conscience to doubt, that the slave-holders of Virginia, taken as a body, are engaged in "fighting against God." There are, we trust, numerous exceptions to this daring hostility. It cannot be doubted, however, what will be the issue of the contest. The many millions of blacks hereafter to live on our continent will not be debarred from reading the Bible; nor will Africans be always forbidden to preach the Gospel.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE CHANGES OF MORAL AND RELIGIOUS CHARACTER.

THERE are some intellectual operations so exceedingly delightful, and giving rise to a train of such agreeable associations, that I am always pleased to indulge them. The feelings which may once have arisen on some occasion of commanding interest, are so soothing to the soul, that any event which recalls those feelings or the images connected with them, is, at least for the moment, welcomed with much satisfaction. The most established opinions held by one of mature age have been received from so many sources, and in their progress have been connected with so many others and received a tinge perhaps from them all, that, were it possible for one to retrace all the operations of his own mind to the days of infancy—to discover the beginning of one and another of his present sentiments—to note the circumstances of a passing moment, which contributed to make the impression lasting, and to give it a specific direction,—such an unravelling of the intricate web of a single human mind, would furnish one of the most interesting lessons ever received, except those in the Volume of Inspiration.

But though such disclosure of the mysterious workings of the soul is not likely to be made to mortal eyes, and though few would probably be able to sustain a full display of their own moral character, if it were thus set before them—nevertheless, there are scattered here and there in our path some memorials of the origin of our present sentiments, concerning all the subjects which we now esteem worthy a place in our contemplations. These memorials of the past state of our affections on moral subjects, might be brought forward to advantage as an important aid in fixing the standard of our own character. They might show how far we have been influenced by others in the formation of our religious belief, and how much the complexion of our minds, at this moment, is owing to the reflection of various shades of light thrown on them from other minds within whose influence we have been placed.

Were a perfect reminiscence bestowed on a man of various business and advanced years, and should he be able to recount with strict precision all those principal events which have moulded his character into the present shape, and further, could he estimate the specific effect of each circumstance through which he has passed to the feelings and belief of this moment, how inconceivable strong would be the attractions of a recital of those various stages of his journey, those individual points of time and of action, from which, as a goal, he took his departure in the several stages of a long and eventful career.

Let the reader transport himself backward in imagination to some important moments in his existence, when he received those grand impressions which stamped his character with features which no subsequent process can obliterate, no time efface. I doubt not, that every person, who has a clear recollection of the events of childhood, of

the few years which succeeded it,—would be able to fix on some particular circumstances, perhaps of comparative insignificance on all other considerations, which nevertheless so completely changed the current of thought, that in the view of the **Omniscient** mind they were precisely the very hinge, on which the destinies of life were made to turn.

Allowing that one retained in memory the principal events not only, of early days, but the particular trains of thought which originated in those events, the connexion of one chain of associations with others, what strong attractions would a narration of his revolutions of taste and feeling have for those, who love to study the human character. If such persons would afford us a faithful delineation of their mental operations, how should we listen with almost breathless silence, and mourned over their unhappy wanderings.

To one, whose infancy had been nursed in the bosom of piety, but whose years had been spent in crimes of darkest dye, it might pertinently be said, you are truly an object of compassion. Though the loveliness of virtue was placed before you, in her most alluring forms, yet you managed to keep almost as clear of her influence as if you had been the tenant of a world where such a principle had no place. Notwithstanding the holy example of parents who watched and prayed around your cradle, your early footsteps would tread none but the paths of the destroyer. In the early budding of your intellect some child of corruption and infidelity whispered into your ear, on a fatal moment, the first lessons of practical violation of the divine law. Your youthful attempts at original expression were exerted in profaning the holy name of that Savior whom all heaven adores. The first narratives to which you listened with delight, detailed the feats of some desperado, who with the malice of a fiend had thrown down the gauntlet to all religion, and forced virtuous men to take arms against him in defence of all that is desirable in civil order, and of all that is venerable in piety. You exulted in his hair-breadth escapes from the hand of justice; you burned with desire to imitate them. His flagrant violations of all that can dignify life or give comfort in death, you secretly applauded, and eventually practised.

As a second closed the sad story of his aberrations from the paths of righteousness, with what emphasis might it be inquired,—How came it, that with your early opportunities for observing the fatal wrecks of ambition, you should choose the same path which has conducted thousands to great misery, and not one to the anticipated happiness? what strong infatuation seized your mind, when you planned those enterprises of madness, which, instead of placing you on the pinnacle of earthly glory, have covered your head with shame, and filled your heart with anguish? Did you not know, that many were seeking the same height with yourself, some of whom had better abilities, more assistance, and fairer opportunities to obtain it? What blindness could close your eyes to the possibility of a defeat, that you should risk every thing in your quiet possession for the scanty probability of gaining an office? Had your prospects of success been much fairer, still, what mysterious charm beguiled your understanding, that you should at once turn your back on justice and truth and honesty,

and sell even your soul for the doubtful chance of dazzling the eyes of a stupid mob by the glitter of such trappings as catch the attention of fools?

Having listened to the recital of a third, with what propriety might he be interrogated respecting the origin of that fatal influence which first alienated his affections from a circle of religious friends, and urged him forward with the wild fury of a maniac, in the paths of high-handed iniquity. In what ill omened hour, it might be asked, did the spirit of determined and avowed hostility to your Maker first infuse its baleful poison through all the powers of your nature, and excite you to proclaim a truce with the great adversary, and incessant war with heaven? What dark suspicions first estranged you from the bosom of those faithful friends, whose counsel would have guarded you from ruin? from friends whose days were consumed with care, and whose nights with grief, at the discovery of your wayward imagination, and whose hearts were ready to burst with anguish when first learning your settled determination to sit down in the seat of the scorner. With what sensations did you first abandon the kind hospitality of a father's roof, for the mirth of the billiard table? how did you for the first time relish the songs of the bacchanalian, after having listened to the melodies of David, or read the sublime strains of Isaiah?

For the Panoplist.

ON THE SACRIFICES MADE TO AMBITION.

SLAVES to sense may be expected, like others of their condition, to obey the commands of their master. Men's natural fondness for show is not to be wondered at, after considering, that most persons, who judge at all, form that judgment from a mere glance at external appearances, and very seldom take the trouble to examine any further, after seizing a conclusion without reason or reflection. As this greediness for things that are seen and temporal, is one of the universal faults of worldly men, and exerts too much control over the minds of Christians, it may be worth while to consider a moment several examples of its operation.

1. In the thirst for power, and the means adopted to attain it.

Probably no man was ever engaged deeply in business of state, who would not allow that it was an uncomfortable and toilsome occupation. The weighty cares attached to responsible offices are excessively distracting to the mind, and exhaust the powers of the constitution with great rapidity. That it exposes the incumbent to constant reproach, is proverbial. Nevertheless, such are the charms of distinction, and so contagious the ambition for whatever confers it, that in all nations, the dignity of a ruler is sought with an avidity that is never satisfied, a perseverance that is never tired; and a boldness that dangers cannot daunt, nor defeat subdue. Yet, after all the imaginary splendors reflected from the robes of office, the temptations to which it exposes, and the positive evils it brings on the possessor, are far more than an equivalent for all the substantial enjoyment it could ever yield to a good man.

Cool observers of human affairs, especially those acquainted with the manoeuvres of politicians, would betray inexcusable folly, should they covet the chair of elevated office. As they know the means by which it is often obtained, and have seen no small share of the miserable chicane practised by dealers in this commodity, it would be no more than a fair exemplification of practical wisdom if they utterly contemn the low arts of term-serving men. The bare possession of what has been often degraded by its owners, ought not surely to be regarded in itself as any criterion of merit.

Within the circle of my acquaintance are several men, who in childhood were stimulated by a restless ambition. Captivated by the tinsel of external appearance, they very early betrayed a teasing anxiety for parade, and sustained grievous mortifications in any little defeat, especially that they must wait the movements of time before being allowed to "strut and fret their hour upon the stage." They incessantly grasped at little gewgaws, foolishly called honors, and were sometimes weak enough to avow their design of reaching such and such a station in the national or state governments. In granting the fact of their perseverance, it must be confessed, that some of them kept their design so constantly in sight, shaped their lives so expressly for the purpose, and declared such interminable war with justice, and every thing resembling virtuous principle, that by the help of others impudent as themselves, they gained the intended seat in the councils of their country. To say, that the happiness of such men is not increased by their exaltation; that, after all the triumphs of their pride, they are objects of great pity, is only acknowledging that crime is the harbinger of misery.

2. The same ridiculous ambition of retaining the good opinion of base men, prompts to a great number of crimes of blackest character. For the sake of being called "men of honor," how many every year rush upon destruction, with their hearts burning with inextinguishable hatred against a fellow-being, for a disrespectful word, and nothing short of the life of the adversary can be accepted as an equivalent for their insulted reputation,—nothing else can appease a rancor which pursues the enemy even to the grave. All these murders are for the sake of *appearing* to be men of courage.

I have long considered it perfectly useless to reason with such men. They are not proper subjects for argument. A complete demonstration does them no good. After treating all laws, human and divine with bitter contempt, why should they be expected to regard any representations of the mischief or folly of their conduct? In rejecting the fundamental principles of moral obligation, they leave no ground to expect, that any conclusions from those principles will be more respected. All endeavors, therefore, to arrest the progress of such wild infatuation should be used with rational men only; as in the treatment of maniacs and assassins we do not call on them for help to confine each other, but address those whose intellects are not disordered, and call on them to arise and see to the execution of the laws. All sober men should be requested to open their eyes to this burning shame of our country,—this crying insult to heaven. Let those who value morals, religion, or life, arise speedily for the rescue of whatever of sound

principles may yet remain. Let them seriously decide whether they are willing to hazard all that is valuable on earth, or consoling in the prospect of eternity.

But let it not be supposed that I think those lawless murderers the only men whose pride is troublesome to themselves, or mischievous to their neighbors. Where can any man open his eyes without seeing its daily devastations? Many called Christians have much to lament, and much to reform on this score. Look at that man who crowds so close to make a saving bargain with his customer. See the arts he uses to make his commodity wear an appearance better than the truth. Hear his equivocations respecting prices, his representations of the excellence of his goods, and his affirmations that his sales are cheaper than those of others. He desires to be rich; loves money exceedingly for the show it enables him to make, or, which is as probable a conjecture, loves it for the purpose of hoarding. His ambition may indeed be directed to mean objects, but it is not the less real, than if he took a wider range.

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For the Panoplist.

ON THE CONDITION OF ORPHANS.

THAT has always appeared to me an affecting spectacle, which is exhibited in the condition of a considerable number of the human family, in regard to the forlorn manner in which they pass through this world. I mention two classes of such persons.

1. Those who once had friends to protect their infancy, who were continued with them long enough for the children to learn their own wants, and something of the value of a parent, but whom Providence then bereaved of all they most valued on earth. Such may truly be said to "grow up to mourn." Allowing them to have just sufficient experience to feel with exquisite sensibility the evils of life, but not to acquire sagacity to avoid some and to remedy others, what a cheerless prospect lies before them in the wilderness, through which they must find their solitary way. To undertake a dangerous journey alone at our option, supposes the courage and resolution to accomplish such a task. But to begin with protectors and guides, and then be forsaken after having travelled a little distance, spreads a cloud of deep gloom over all other objects, while, at the same time, it magnifies all the obstacles to be surmounted. Orphans must expect often to meet the cold face of indifference, and to see the chilling aspect of disdain turned away from them. Their society is not sought nor relished by a selfish tribe, who form their connexions and select their company for profit sake,—who always keep an eye to their interest when they look about for associates, and not less when they condescended to call any one their friend.

2. Many of those, who in early infancy have been thrown unprotected on the compassion of such a world as this, have been made to exhaust the dregs of a cup, of whose bitterness others can have no just conception. Destitute of all the endearments of home, how are they literally wanderers in a wilderness. Compelled to seek, but often una-

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ble to find, a kind support to lean upon, while their desolate heart trembles at the evils which await them, and turning here and there for a kind supporter on which it may rest,—while it seeks some object which can reciprocate its affections,—one on whom it may lavish the expressions of tenderness—or a benefactor on whose arm to lean, how does it wither in the iron grasp of despair, to learn that no such benefactor is found; that no one on earth condescends to wipe the tear from its cheek, or mitigate its woes.

Certainly the divine Savior, who knew what was in man, especially regarded the sufferings of those who were friendless and destitute. When delivering his last counsels to his disciples in the most affecting interview which ever was witnessed on earth, he assured them that he *would not leave them orphans.** He promised that they should have comfort in his presence, and in the cheering consolations of the Spirit of Truth.

A merciful God has made the forlorn condition of orphans the soil for displaying many of the noblest virtues. Not that it is inherently most favorable for producing such fruits; but it sometimes does produce them, notwithstanding all the temptations with which it is surrounded. Many positive commands were given to God's covenant people, enjoining kindness to the fatherless; and severe threatenings of judgments were denounced in case of disobedience. In the enumerations of national or individual guilt, which occur in the Old Testament, a very prominent place in the catalogue is assigned to the crime of injuring the fatherless.

Their situation is peculiarly adapted to show the emptiness of the present world, its destitution of solid comforts, and the excessive folly of expectations of happiness built on any of its possessions. Many of those, at last turned houseless and destitute on the pity of the rude world, had once seen better days. They are as often the children and grand-children of affluent parents as of any other. Some of them were born and nursed in the lap of splendid luxury. In their earliest days scarcely was the air suffered to blow or the sun to shine on them. They knew neither care nor trouble, until the star of their prosperity set in a moment, and left them poor, solitary, and wretched. They at first seemed born to riot in enjoyment, and receive without an effort that profusion allotted to few below, and the possession of which is by the wise man more to be dreaded than desired. The sad reverse has blasted their hopes; happy if it might transfer their desires from earth to heaven,—and successfully exhibit for the high prize of attainment of an incorruptible crown.

After all the sufferings of orphanage, there are other evils still greater. Let me not be supposed to wish such a great and united attention directed to this single one in the long catalogue of human calamities, as if I deemed it of superior magnitude to all the rest. Undoubtedly, it is far easier to attract and fix the sympathetic feelings of men to subjects of this description, than to most others. The cause is palpably manifest. The sufferings in question for the most part are confined to the body. They are easily discernible by the grossest mind unaccustomed to reflection, and conversant only with sensible ob-

* See John xvi, 18, in the original.

jects. It is no difficult matter to make the careless man of the world perceive, that hunger and cold, and all the forms of poverty, are unpleasant things,—that to endure them is distressing, and to be freed from them desirable. Neither is it difficult in most Christian countries, certainly not in ours, to pass resolves, to enact laws, to obtain large public benefactions for the relief of such calamities. Witness the thousands and tens of thousands subscribed in a single town for the useful purpose of assisting sufferers by fire, by storms, or by war. If a hospital is to be erected, an alms-house built, or any other large public institution is to be brought forward and supported, how many will open the purse and the mouth wide in its favor. Beneficence of this sort is neither rare, nor trifling. No parsimony, no pinching on an occasion like this. And why? Every body may answer in less time than it can be written down. *The benefit proposed relates solely to the body.* It is plain even to the stupid and the gay—to partizans of all sorts,—that a mass of moving dust should be well clothed, and fed: that it should be well looked after and enabled to pass through life reputably—though destined soon to mingle with its kindred dust.

But let the wants of the soul be stated to these men just now so ready to loosen their grasp of property, and mark what reply you meet then. Let the famine of the Word of Life, which overspreads such an immense proportion of the earth, be plainly told, and some of its doleful effects briefly declared; when this is done, make the appeal to the best feelings of our nature, to the principle of justice, to conscience, or to what you please; describe the heart-rending woes of pagans,—and show with the evidence of demonstration, the only and sovereign remedy to be provided in the Gospel; use what arguments you will, and remind your hearer of the paramount authority of the Creator and Preserver, commanding with infinite solemnity that the Gospel shall be preached to every creature, and observe, with trembling astonishment, the practical effect produced by such a representation.

Z. Y.

For the Panoplist.

AMERICAN BIBLE SOCIETY.

HAVING attended the late anniversary of the American Bible Society, I was much struck with the many collateral advantages, which result from that and similar great institutions, formed on a liberal scale, for the promotion of the best interests of mankind. They bring together, from far distant parts of the country, men of intelligence, enlarged minds, benevolence and piety to consult, and deliver their thoughts, on the most promising means of meliorating the condition of the poor and ignorant, the destitute and vicious, throughout the world. The idea of acting for all men, through ages yet to come, is noble and inspiring. The contemplation of the means by which permanent good is to be effected, that is, *divine truth*, both read and preached, is eminently encouraging and purifying. The sight of so many brethren engaged in the same good work, in their several spheres, and relying on the same divine promises, and looking for the same glorious consummation, is calculated to excite the best feelings of the heart, and to

stimulate to the most vigorous activity. One circumstance peculiarly important is, that, on these occasions, persons of different religious denominations meet on the same general foundation of Christianity. They learn to appreciate the merits of individuals and communities out of their own acquaintance, and thus the range of their benevolent and paternal regards is greatly extended.

The assembly at the late meeting was very respectable. Many distinguished clergymen and laymen from a distance were present. It is to be hoped, however, that at every future recurrence of this annual celebration the number will be continually increasing. If the people throughout our country were duly aware of the impulse, which such meetings give, they would eagerly desire, that the clergy should be present as universally as possible. They would willingly spare their ministers, for a short time, and bear the expenses of the journey if necessary, that they themselves might reap the benefit, which would result from it. The difference between a minister, who is awake and alive to all the great movements of the present age, and one who takes little interest in any thing beyond his own parish, is almost inconceivable.

The topics discussed before the Bible Society were of the most grand and interesting nature. The speeches occupied two hours and a half—the whole meeting about five hours. Yet the audience were attentive and delighted to the last. May every succeeding year witness the energies of our American church displayed on this occasion; and may the number of gratified auditors correspond, in some measure, with the magnitude of the cause and the blessedness of the design.

A SPECTATOR.

For the Panoplist.

REFLECTIONS ON COL. III, 2.

"Set your affections on things above, not on things on the earth."

To labor in an employment for which we have no relish, is exceedingly revolting to all the feelings of our nature. If the heart takes not hold of the object sought, and cannot move onward with the successive stages of the performance, the person compelled thus to toil has at best but a dreary and comfortless task. He is forced to drag heavily along the rough declivities of a way, which needs every attainable degree of courage to render it at all supportable. Place a man in a condition requiring great activity, where he is assailed from abroad by a host of enemies; withdraw from him all foreign aid, and deprive him at once of all the supports afforded by a mind ardent in pursuit of its object,—and it is easy to see that he cannot long sustain the unequal contest.

In some of the indispensable duties of professors of Christianity, many persons appear to me, if moving at all, to proceed with the slow and reluctant march of a criminal on the way to execution. Did they heartily love the cause they profess to have chosen, how very different would be the effects of their labors, and with what increased celerity should we see them advancing in the strait and narrow way.

If the hours of severe application are not relieved by the hope of ultimate success, if the mortifications inseparable from the reverses of earthly affairs are not compensated by the consoling hope of an approaching state of perfection; if the anticipation of unmixed joy there, does not encourage the fainting soul here,—how is it to be expected that any one should maintain a serene and determined aspect in the midst of difficulties,—especially on finding that present success is not a certain attendant of his best calculations?

The importance of the affections may be estimated by the place assigned them in the word of God, particularly in the Savior's exposition of the moral law. He gives the first place to the great command of loving God with all the heart. No man having studied his own character, and explored the dark recesses of his heart, can doubt concerning the necessity of having this source of his actions purified. When he regards this as a central moving point, he knows well if the impulse thence communicated be wrong, the movements of the being who is the subject of such control, produce confusion in the system of his operations, and mischief to all placed within his reach.

No one ever highly valued any object without forming some estimate of its worth, nor judged accurately of the worth of a great possession without bestowing some attention on its properties, and its relation to other things. Now one grand obstacle to the conversion of sinners is, not a mere inattention to the concerns of their souls, but a positive deep rooted dislike to religion. They not only undervalue the Gospel itself, but hate the terms on which reconciliation to God is proposed. Their strong disgust at the character of the Deity, so far as that character is understood, prevents them from seeking his favor, and from beginning any examination of the state in which they are placed now, or of the obligations it imposes.—If ever they give a momentary attention to the divine law, its universal application, its awful sanctions, or even their fearful exposure to its condemning sentence, still, they rarely sit down in earnest to the business of comparing their lives in every particular with the demands of this perfect standard. If in their occasional contemplations a thought inadvertently glance that way, the hideous deformity of their polluted nature so stares them in the face, that for a temporary refuge from the keen reflections thus excited, they fly to the resorts of business and the haunts of pleasure.

Some commentator has observed of this passage, that the word here rendered "set your affections," signifies *to think, to judge, and to love*. Undoubtedly all these definitions are admissible, but I think our translation gives a fair representation of the original. According to the present rendering the admonition is, that the prominent desires of the soul, are to be turned towards heaven, and of course, released from all that is wholly earthly: to be elevated so constantly above the grossness of temporal pleasures, as to be in a degree insensible of their existence, and perfectly beyond the reach of their dangerous attractions. The man who professes to love God, and to seek supremely the advancement of his kingdom on earth, is here enjoined not only to pray for the coming of this kingdom, but to apply all the faculties of his soul to the prosecution of those designs, which aim at

the building of the spiritual temple. In search of strength and wisdom for such a labor, he is always directed in the Gospel to ask, to seek, to strive, and with an earnestness of entreaty, which implies that heaven alone is his proper home; that if he would hope to reach his Father's house, all the best exercises of his mind, the highest energies of his intellectual nature, are to be consecrated in the pursuit of that treasure, which both enriches and ennobles an immortal being.

X.

MISCELLANEOUS.

From the Christian Observer.

A COMPARISON BETWEEN THE MORAL PHILOSOPHY OF THE ANCIENTS AND THE CHRISTIAN REVELATION.

THAT the ancient philosophers excelled Christians in morality, is an opinion which has been maintained by certain writers, who, if they did not know better, ought not to have written at all, and, if they did, ought to have written more correctly. This opinion is, I fear, too often lightly taken up by the youthful admirer of classical literature, to the great disparagement of our holy religion. The notions on which such an idea is founded are as erroneous in themselves as they are dishonorable to the Christian faith. When we read the writings of those eminent men, who by the light of nature and the use of reason, saw the moral fitness of virtue, and had courage to assert their doctrines in opposition to the corruptions of the times, we naturally feel that respect for their memory which is due to their moral worth. It is by comparing the writings of these men—as, for example, the admirable morals of Seneca, or Marcus Aurelius, with the lives of the generality of professed Christians—that the above opinion appears to have been adopted. There is, however, an obvious error in the manner of forming this opinion, which necessarily causes an untrue result; namely, by comparing the writings of one class of men with the *actions* of another; whereas, the only true and fair method of forming an estimate is by comparing the writings of ancient philosophers with the writings of Christians, and the actions of the one with the actions of the other.

In making the latter comparison, the bitterest enemy of the Gospel must at least allow, that in purity of life, in the exercise of the benevolent affections, in self-denial, in courage, and in active and disinterested exertion, the more eminent (I might have said, even ordinary) Christians are not *excelled* by the greatest of the ancient philosophers. This might be a fair comparison, if we possessed sufficient information respecting the public and private character of the subjects of the experiment, but, as comparatively few facts have been transmitted, and still fewer are authenticated, relative to the great heathen moralists, we are unable in this manner to arrive at a fair conclusion. As far, however, as we are acquainted with their actions, and without detracting from their virtues by the admission of those odious vices with which *many* of them are charged, such individuals as a Paul, or even a Brainerd, and a Howard (and they are but a few among many)

stand unrivalled in zeal, in devotion, and philanthropy in the heathen world.

But we are compelled to turn to the principles contained in their writings, in order fully to appreciate the real excellence and moral tendency of their doctrines. In perusing the works of those philosophers, nothing strikes an intelligent reader more forcibly than their extreme ignorance of some of the fundamental doctrines of moral philosophy. The immortality of the soul, and the relation of man to his God, were subjects on which few possessed decided opinions. Their constant confusion and numerous absurdities on these subjects evince, if not the absolute natural, yet at least the moral, impossibility of discovering by reason, those truths which Revelation claims as her own—the immortality of the soul, and our accountability for our actions to the “Father of our spirits.” The attributes of the Deity, the relation in which we stand to him, and the order of his government, they could arrive at only by the works of creation. Even from these inferior glories might have been clearly seen, as the Apostle argues, “his eternal power and godhead;” but inductive philosophy was not their wisdom: they preferred the more fascinating charms of hypothesis and speculation, to the slow but surer results of calm investigation and sound reasoning. In proportion as they were deficient in the knowledge of these great truths, must they consequently have been deficient in the principles of morality founded on them. The fitness of virtue might have been demonstrated from its own nature, but unawed by a firm belief in future punishments, and unsolicited by the sure hope of future recompence, they were left to the imposing but unproductive principle, that “virtue is its own reward.” If they doubted the truth of this principle, they were left abandoned, without a moral guide, to the depraved passions of our fallen nature: honor, fame, or the civil power alone could direct or control them. To these latter motives and restraints it must be allowed, that much which has the appearance of virtue owes its origin even where other principles are acknowledged. It is a painful confession, but truth compels us to make it; for where principles to moral action are few and less easy to be understood, charity itself knows not how to refrain from attributing to inferior motives actions otherwise not to be accounted for.

From the mere consideration of the effects of different actions in relation to each other, men have been at all times able to see the impropriety of a person injuring another without provocation; and though it is far more difficult to perceive the moral beauty of a disinterested kindness, yet even *this* could philosophy demonstrate, and both these virtues she taught her followers. But to proceed higher in the scale of practical morality, so as to *forgive an enemy*, was considered, if not absolutely wrong, yet at least as unnecessary; and to return good for evil would have been thought a precept which neither reason could support nor any motive be sufficiently powerful to enforce.

Now, if we turn from the principles of the heathen philosopher to those of the Christian, we are not more struck by the superior beauty, and strength, and number of the latter, than by the distinction in the very *nature* of those principles;—principles as widely separated as is the pride of human philosophy from the meekness of Christian

wisdom. The sense of moral weakness, which is felt and acknowledged by the true Christian, naturally leads him to seek for extraneous assistance; and in the exercise of this desire, the mind summons all its principles and motives, which together form its moral strength. I speak of this strength independently of those divine influences which are the Christian's peculiar privilege: that is, strictly speaking, the strength arising from the principles* themselves, as contrasted with those of mere philosophy. The effect of the philosopher's principles is very different from the above estimate of the Christian's. In the pride of his own strength, he neither desires assistance, nor believes the possibility of attaining it; and, by resting on his own sufficiency, he loses the advantage which would accrue to a mind *desirous* of assistance, from the recollection of its acknowledged principles. The principles which spontaneously arise in the mind at the time, from the circumstances of the case, are nearly all that he employs, either as motives to virtuous, or restraints to vicious, conduct. This is a very marked and considerable inferiority in the moral power of the philosopher's principles; and as moral strength can arise only from the exercise of principles, the deficiency leaves him less encouraged to virtue and more exposed to vice.

The Christian Revelation clearly unfolds the relation in which we stand to God: it brings life and immortality to light, and shews us the sure and undeviating path to future happiness. It is a system complete in itself: it reveals the origin, the laws, and the end of all created things. The more attentively we contemplate the order of nature, and the more intimate knowledge we acquire of the human mind, the more are we struck by their exact conformity with the disclosures of Revelation; and when the inquiring mind seeks for information on subjects *not* revealed, and of which we are, therefore, necessarily ignorant, the Bible, in compassion to our aspiring infirmities, tells us generally what our Lord told St. Peter, that "what we know not now we shall know hereafter." But while it promises the future explication of mysteries, to which perhaps our present powers are inadequate, it gives us even now the full and perfect rule of moral action. It enforces virtue on the principle of a command from the Creator to the creature; it confirms its necessity by its indissoluble connexion with happiness; it encourages by the hopes of reward; it supports by a promise of assistance; it constrains by the power of gratitude and love; and it gives birth to and increases a desire for a transformation to the moral image of the all-perfect Creator. Yet even these are not the only moral securities. If the love and mercy of God, with all their attendant blessings, cannot incite to virtue; the wrath of God is declared, in order fully to confirm the consequent misery of sin in another world, the earnest of which is felt even in this.

* In making this remark, I shall not be understood to intimate that the Christian has any moral strength, independently of those divinely imparted influences by which alone we have either the will or power to do actions well pleasing to God. But in shewing the comparative strength of the contending principles of heathen philosophy and Christian morality, it is necessary to view them by themselves, and to estimate them on their own merits. And if, even on this lower ground, the Christian code has so greatly the advantage, how much more so, when to this is superadded the great doctrine of the divine influence to guide the understanding, to regulate the will, and to purify the affections! Indeed, the two systems admit of no comparison, when this important fact is taken into the account.

If it be true, that in a fair and unprejudiced examination truth must ever triumph; it cannot be doubted, that in a legitimate comparison between the moral philosophy of the ancients and the Christian Revelation, the latter will gain that decided superiority of which in this, as in every thing else, it is so eminently worthy. It is only for want of coming to a full examination of their respective merits, that they can ever be allowed to stand in competition.

But there are those who, professing a belief in the Christian faith, and lamenting in their own case how little they have been influenced by its power, feel cause for regret when they try themselves even by the comparatively low standard of the ancient philosophy. They compare their conduct with the *principles* of the heathen moralists, instead of comparing *principles* with *principles*; and forgetting that even the purest code of morals is not sufficient to secure a corresponding practice, they distress themselves by looking in their own case for an advance towards perfection, which it is very certain no heathen, whatever he might write, ever practically attained; and which, though far short of the mark at which the Christian is to aim, may be much beyond the ordinary success of human attainment. It is true that their acknowledged deficiency, in fulfilling even the requisitions of a heathen system, ought to keep them humble and vigilant, and to lead them constantly to the great sacrifice for pardon of their infirmities; but it ought not to induce them to suspect the truth or excellence of the sacred principles which they profess; principles which, if duly cherished and operating upon a suitable recipient, would effect far more than a heathen could conceive of virtue, and infinitely beyond what would be practicable on any other system.

But there may be a still greater, and a fundamental, defect in such persons; they may not have submitted themselves unreservedly to the government of the Christian faith; they may not earnestly have embraced the doctrines of Christ; they may not unfeignedly love the Savior, and *therefore* they neglect to keep his commandments. They prove their insincerity; for though they profess the Gospel, so far from entering into its spirit, they do not raise their standard of action even to that of the ancient philosophers themselves. But surely, if by a comparison of the Christian Revelation with the heathen philosophy, they have become convinced of the decided superiority of the religion they have professed, it becomes them as men and as Christians, to give that attention to its doctrines which in itself it demands, and which they acknowledge it deserves. Then, and not till then, will they be able to give an experimental decision on the power of the Gospel; they will then experience that it is "mighty through God to the pulling down the strong holds" of sin, and to the establishment of their souls in true holiness and obedience to the divine commands. They will then experience that "God always causeth us to triumph in Christ," and with sincere gratitude will give thanks to him for his "unspeakable gift;" for they will then, at least in part, be enabled to estimate its value.

W. M.

For the Panoplist.

ON DISINTERESTED BENEVOLENCE.

PERHAPS no term in theology is more frequently misapprehended, than the phrase "Disinterested Benevolence." Not a few have rejected the expression as inadmissible. Still, it has obtained in religious discussions. The use of it, at this time in the day, is not improper. Its import has been defined again and again. I do not pretend to decide on the merits of the phrase, but to illustrate the spirit which it expresses, and show, in what its peculiar excellence consists.

Selfishness regards only and ultimately its personal benefit. It is the predominant feeling in the unsanctified heart. Indeed, all the conduct of impenitent sinners has reference to this object. Hence the uniform inquiry, "What shall *we* eat? What shall *we* drink? Wherewithal shall *we* be clothed?" Selfishness looks at its own interest as the chief good, "Lays up treasures on the earth, and labors for that meat which perisheth."

On the other hand, disinterested benevolence looks at the glory of God and the happiness of the universe. It does not indeed exclude itself entirely. Personal interest is blended with the general good. Itself is only an insignificant atom, a very inconsiderable proportion of the great whole. It considers its own dimensions, and attaches to itself that degree of consequence only, to which its rank in the scale of being entitles it. "It looks not on its own things, but on the things of others;" "It rejoices not in iniquity, but rejoices in the truth; seeketh not its own; is not easily provoked; thinketh no evil."

The peculiar excellence of this temper consists,

1. In its disposition to alleviate suffering. By reason of sin, the present is a state of incalculable wretchedness. Transgression has exceedingly marred human enjoyment. The apostasy sowed, far and wide, the seeds of discord and death. A moral desolation defaced the fairest portion of this world; and, with an insupportable weight of guilt and misery, the "whole creation hath groaned and travailed." The human race has exhibited an almost unbroken series of Ishmaels, "Whose hand has been raised against every man." Disinterested benevolence mourns over this wretched state, extends a helping hand, and attempts to alleviate the miseries of the fall. It devises and executes measures to this end. It seeks out, and relieves the distressed, "it feeds the hungry, clothes the naked, restrains the profligate, instructs the ignorant, and visits the fatherless and the widow in their afflictions." In a word, it is the moral rainbow, which the "Sun of righteousness" spreads on the cloud and darkness that envelope us.

2. In its affinity to the spirit of holiness. It is godlike. This temper is the crowning glory of the godhead. It is this, exercised without limit, which is the foundation of the divine claims. God demands the homage of our hearts on this account. God has exhibited this perfection in his character, from the beginning. In this

disposition, the plan of grace originated. Here, in the scheme of redemption, God discovered the immeasurable nature of this attribute.

But this temper is also the very spirit of the holy. It is the source of that obedience which distinguishes the angels. The "ministering spirits" are ready to obey the divine commands, because they are benevolent. Heaven is all life and zeal, because its inhabitants delight in promoting the welfare of the world, because they rejoice to do good.

Every thing permanently good, which has been achieved in this world, had its origin in this principle. That, they might publish "glad tidings of great joy to all people," prophets, apostles, and holy men were led by this spirit, through trials, persecutions, and death. This temper has sacrificed personal interest to the happiness of mankind. The universal reign of this principle will be the distinguishing feature of the millennium. Then, "men will live in peace, and learn war no more." Then, they will "seek each others good to edification." These are some of the peculiar traits of disinterested benevolence, and surely it is an excellent spirit. We may remark,

1. That the exercise of this temper is attainable in the present world. Many bright examples of it have been exhibited here. Its lustre once garnished the hills and vallies of Judea. This is the very spirit of Christ. Has he ever had a disciple in this world? Yes, he had one on the cross; he has had millions in his church. "But if any man have not the spirit of Christ he is none of his." But will any of our race ever get to glory? Yes, ten thousand times ten thousand and thousands of thousands. But how? for "without holiness no man shall see the Lord."

2. In vain do men expect future happiness without this temper. This is the only spirit which can breathe in the atmosphere of heaven. No other is fitted to the employments, or attuned to the song in glory. This is the life spring of saints and angels. Those who do not exercise it are strangers to holy joy, and, unless they become renewed in the "spirit and temper of their minds," cannot know what it is "to be justified by grace" or "saved from wrath."

3. The exercise of this temper is the highest glory of the moral creature. In this consists his likeness to heaven and his resemblance of God. This is that image of God in which man was created; which he lost by apostasy, and into which he must be renewed by grace. What but the universal exercise of this spirit is wanting, to change the aspect of this moral desert, render fallen men holy, and fit them for heaven?

4. The spirit of the Gospel should excite universal attention. The reason is obvious. It is connected with the increase of pure benevolence. Only in that heart where "grace reigns" is there any operation of this heavenly temper. Not one ray of this blessed light had penetrated the thick darkness of this polluted world, without the Gospel of Christ. Not a single spark of this holy fire ever warmed a pagan or an impenitent heart.

In such a benevolent work as the increase of righteousness, who will withhold his exertions, or his prayers? Who will be indifferent or remiss? An attempt to extend the kingdom of Christ, will be hailed in

1820.

heaven, as an effort corresponding with the divine intentions. In such an enterprise, cheered by the examples of saints and angels, yea of the godhead itself, let every rational creature engage. Then "will the little hills rejoice on every side." Then, "will holiness be inscribed on the bells of the horses." Yea, then "will the mountain of the Lord's house be established on the tops of the mountains, and above the hills, and all flesh will flow unto it and be saved." B.

From Jewish Records.

ZEAL OF THE POOR.

"I HAVE not a doubt (writes a man in humble life) nor ever had, as to the propriety and obligation of Christians to endeavor the conversion of that miserable, but dear and interesting people (the Jews;) and whatever are the decrees of God toward them, they should have *our first love*; for we have derived every thing we enjoy, as Christians *from them*. Oh; who can read of those Holy men of God, from righteous Abel to the beloved John, and disregard their descendants? else, how dwelleth the love of God in them! But, above all, considering that they are brethren too of our Savior!—I boast no extraordinary degree of penetration, and it requires none, to see the distinguished mercy and love of God to this once highly-favored people; and, alas! we may see too his severity; but woe to man, if he attempts to imitate God in this his *strange work!* we should rather be exercised in works of love and mercy toward them. My heart embraces them cordially. I do feel an anxious solicitude for their welfare in the best sense; and may my tongue cleave to the roof of my mouth, when I cease to pray for *the peace of Israel.*"

A poor widow with three children was so struck with a sense of gratitude to the GREAT JEW, and to Patriarchs, Prophets, Apostles, Martyrs, and Evangelists,—Jews,—that she went about seeking some one to take her monthly sixpence; and her zeal so increased, that she requested a friend to come to her cottage to read the report of one of our associations to herself and four others. Then she urged a regular meeting there for such as might choose to come. Neighbors sent carpets and candles, chairs and tables, and a pile of Bibles. At the fourth visit to her, twenty met together. She said, *before I helped the Jews, I could not find work to do, and was in great want; but ever since, work comes to me more than I can do.*

From Jewish Records.

COPY OF THE CERTIFICATE OF THE EMPEROR OF RUSSIA, GRANTED
TO THE REV. B. N. SOLOMON.

"THE bearer of these presents, Benjamin Nehemiah Solomon, a Hebrew by descent, having embraced the Christian religion in England, and subsequently admitted into ecclesiastical orders, at present journeying in Russia by imperial permission, is entrusted to me by his imperial majesty to procure for him special protection in every place of his residence. Wherefore, all local authorities, ecclesiastical and secular, are to afford to the said B. N. Solomon, as a preacher of the word of God among the Hebrews, every protection, defence,

and all possible assistance, so that in case of necessity, he may receive from the authorities in all places, due co-operation and safeguard, in the free exercise of his official duty, without any impediment whatsoever. In witness whereof is this instrument granted, with my signature and the arms of my seal affixed thereto. The minister of religion and national civilization,

PRINCE ALEX. GALITZIN.

Moscow, Feb. 25, 1818.

After reading the above, you will perhaps exclaim, "What hath God wrought;" and you will probably say with a Jewish merchant abroad, "I believe that some important crisis with our people is at hand: what it is, I cannot now say. God will direct all."

Besides the fund before mentioned, there is another set apart for Jewish children in London; a third, for supplying the Jews with the New Testament in the Hebrew tongue; and a fourth, for General Purposes; to either of which, the bounty of individuals is scrupulously applied.—Reader! say not, I contribute to a Bible, or a Missionary, or a Tract Society already, and therefore I shall be excused for declining to help this. What! excused from helping to save souls, when you have the opportunity and means to do it! How will this plea avail in that day when the secrets of all hearts will be disclosed. Hear what St. John saith, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" But, are you aware that this is the only institution in England, which devotes all its time, its talents, and its resources, to the *single object of saving the Jews from the wrath to come?* Can you then refuse your aid? If so, how dwelleth the love of God in you?

When the Lord stirred up the spirit of Cyrus, he issued a proclamation to rebuild the temple at Jerusalem, and it was built, because the people *had a mind to work.* Behold, now, a second Cyrus raised up; yea, kings ministering unto Zion! The determination of the Lord's people should now be what was Nehemiah's of old, "The God of heaven, he will prosper us, therefore, we his servants will arise and build." When the wise men had opened their treasures, we read, that they presented their gold, besides their incense and myrrh to him who was *born king of the Jews.* But this Society provides a treasury both for the wise and unwise, wherein the rich and the poor, parents and children, masters and servants, may deposit their Christmas offerings. The widow's two mites were *most acceptable*, because she gave them *with all her heart*, and probably put up a prayer at the same time. "Let every man do according as he is disposed in his heart, not grudgingly or of necessity; for God loveth a cheerful giver."

EXTRACTS FROM REV. COTTON MATHER.

DESIDERIA VERNALIA; or Petitions in Spring.

LORD, let the Sun of Righteousness draw near unto me, and let me be quickened and revived, and made a new creature, and made very fruitful by his benign and blessed influences.

Lord, let a glorious CHRIST return, like the sun to a miserable world, and bring a new face upon it,—produce upon it a *new creation*, and fill it with the fruits of righteousness.

Lord, let the hours of darkness grow shorter and shorter with me.

Lord, let the “time of the singing of birds” come on. Let thy Spirit fit me for, and fill me with, the songs of the Redeemer. And let the songs of piety replenish the whole earth with an heavenly melody.

Lord, enable me with diligence to prosecute a divine husbandry, and with patience to wait for a good harvest of my endeavors to serve the kingdom of God. O, let light and joy be sown for us.

Supplications in Summer.

Lord, let me be as fruitful as any of the trees in the fields, which now yield a grateful spectacle. O, let me abound in the fruits of righteousness.

Lord, let my dear Jesus be to me as the shadow of a great rock in a weary land; and may I also drink of what flows from that wonderful Rock.

Lord, let me be entitled to and prepared for the blessedness of that world, in which no uneasy heat will molest thy children.

Autumnal Supplications.

Lord, let me see a joyful harvest of all my poor endeavors to glorify thee. Let me reap with joy.

Lord, let me arrive at my grave and thy floor, as a shock of corn fully ripe, in the season thereof.

Lord, affect me and the rest of mankind, with a sense of our mortality, for *we all fade as a leaf*.

CONSECRATIONS.

At Paris, N. Y. St. Paul’s Church was consecrated Sept. 20. Services by the Rt. Rev. Bishop HOBART. Sept. 21, the Chapel for the Oneida Indians, at Oneida castle, was consecrated.

At New Haven, Con. Oct. 27, Rt. Rev. THOMAS C. BROWNELL was consecrated to the office of Bishop of Connecticut. Present Bishop WHITE, of Pennsylvania; Bishop HOBART, of New York; and Bishop Griswold, of Rhode Island. Principal services by Bishop White.

INSTALLATIONS.

At Stockbridge, Ms. Aug. 25, 1819, was installed the Rev. DAVID D. FIELD, of Westminster, Ver.

At Madison, Geauga Co. Ohio, Sept. 1, the Rev. ALVAN HYDE, Jun. Sermon by the Rev. Alvan Hyde, D. D. of Lee, Ms.

At Chester, Ms. Oct. 20th, the Rev. RUFUS POMROY. Sermon by the Rev. Theophilus Packard, of Shelburne, Ms.

At Salem, N. H. the Rev. WILLIAM BALCH. Sermon by the Rev. Peter Eaton, of Boxford, Ms.

At Amherst, Ms. the Rev. DANIEL A. CLARK. Sermon by the Rev. Noah Porter, of Farmington, Con.

At Northington, Con. Nov. 3d, the Rev. BELA KELLOGG. Sermon by the Rev. Noah Porter, of Farmington.

OBITUARY.

DIED, At Williston, Pen. Mr. JOHN WISNER, aged 25. On account of missing money from his desk, he fixed a loaded pistol in it so as to be discharged on the desk being opened,—and was the victim of his own contrivance.

In Prussia, ANNE ELIZABETH LOUISA, relict of the renowned Prince Ferdinand, great uncle to the present King of Prussia.

At Worcester, the Hon. LEVI LINCOLN, formerly Lieut-Governor of Massachusetts, and Attorney General of the U. States.

At Lancaster, Penn. WILLIAM HAMILTON, Esq. the late editor of the Lancaster Journal.

In Paris, Col. LECOINTRE, Ex Aid to Marshal Massena, killed in a duel by Col. De Esqueville of the Garde Royale. The parties were dining at a table d' hôte, when Col. De E. shed tears at the distress which the murder of the Duke De Berri had occasioned. Seeing this, Lecointre wet his eyes with some water in derision; on which Col. De E. said, "there is not enough," and dashed a glass of water in his face. A challenge ensued, and the result was, that Lecointre was shot through the heart.

At Mourzuk, interior of Africa, JOSEPH RITCHIE, Esq. sent by the British Government to explore the Great Desert of Tombuctoo.

In Ireland THEODORE O' SULLIVAN aged 115; the celebrated Irish Bard. He died while engaged in sowing oats in the field of one of his grand children, and singing one of his favorite lyrics.

At Tewksbury, N. J. FREDERIC PICKLE, aged 100 years. When he was 94 he cut with a cradle 500 sheaves of rye in a day. At the age of 97 he went into the woods, and split 100 chesnut rails in less than a day.

At Charleston, S. C. Hon. NATHANIEL RUSSELL, Esq. aged 82, a native of New England, and the male survivor of the families of three venerable brothers, one of whom settled at Barnstable, one at Portsmouth, N. H. and that of the deceased of Bristol.

At Meadville, Penn. April 3, MRS. ELIZABETH SHEPHERD ALDEN, aged 42, consort of the Rev. Timothy Alden, President of Allegany College.

At Epping, N. H. MRS. DOROTHY CREIGHTON, aged 100 years, 5 months and 15 days.

At Elkton, Maryland, on the 25th ult. the singular Child, called the AMERICAN LAMBERT, who was lately exhibited in this city by his parents, from Prospect, Maine. He had no apparent disorder except a cold, which affected him so slightly that he could walk about the room, and being laid on a bed he soon fell into a sleep which was apparently easy; but in ten minutes it was discovered that this was the repose of death.

At Bath, (Eng.) the Rev. T. HAWEIS, L. L. D. in the 87th year of his age. He was the author of a Church History, and several other valuable religious works. It is said the mission to Islands in the Pacific Ocean originated with him.

In London, BENJAMIN WEST, Esq. aged 82, President of the British Royal Academy of Arts, and one of the most eminent painters of the age. He was born in Pennsylvania in 1738, followed the profession of a painter in New-York and Philadelphia until 1760, when he embarked for Italy; where he resided three years and then settled in London. The late King of England was among the foremost to discover and reward his pre-eminent talents.

In London, THOMAS DUNDAS, Baron of Dundas, aged 70, President of the Society of Scottish Antiquaries.

At his house near Dublin, Ireland, the Rt. Hon. HENRY GRATTAN, for many years a member of Parliament for the city of Dublin, and one of the most eloquent statesmen that his native country has produced. He had reached the advanced age of 78, and was considered a candidate for the parliamentary election about to take place, at the time of his death, under the new sovereign George IV.

In Sweden, the Secretary of State, LEOPOLD, a Swedish Poet, who received the appellation of "the Voltaire of the North."—Also, the BARON HARMELIN, one of the most celebrated Geographers in Europe.

In Paris, Mr. BELZAC, Architect; aged 70, well known for his fine drawings of the Monuments of Egypt, published by order of the French Government.—Also, Sir CHARLES BLAGDEN, Secretary of the Royal Society of London.

MISSIONARY HERALD.

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JUNE, 1820.

VOL. XVI.

RELIGIOUS INTELLIGENCE.**PALESTINE MISSION.**

Letter of the Rev. Messrs. Fisk and Parsons to the Corresponding Secretary of the A. B. C. F. M.

Smyrna, Feb. 8, 1820.

REV. AND DEAR SIR,

Our first letter, which was sent from Malta by the brig Frances of Boston, Capt. Thompson, contained an account of our voyage to that place, and of our peculiarly gratifying and profitable interview with Messrs. Jowett and Wilson, and Dr. Naudi. Our second letter was sent from this place by the brig Washington of Boston, Capt. Gerry. That will inform you of our passage from Malta to this port, of our first visit here, and of the kind reception we met with from the Rev. Mr. Williamson, Mr. Lee, and others.

Capt. Edes very politely invited us to live on board the ship, where we had excellent accommodations, while he should remain in the harbor. We accordingly remained on board till Jan. 26, and then took rooms in the house of a Swiss gentleman, Mr. Rosset. We board with his family, have good accommodations, and in the most pleasant part of the city. The family speak French, Italian, Modern Greek, and a little Turkish, but no English. This is all in our favor, as we wish to acquire a more thorough knowledge of these languages.

And now in respect to temporal comforts, if the question be asked, "Lacked ye any thing?" we are constrained to answer, "Nothing."

Not long after our arrival we called on Mr. Werry, the British Consul. After looking at our papers, he welcomed us to Smyrna, and voluntarily offered us his protection and assistance while we remain here, and letters whenever we may wish to travel. He has twice invited us to dine with him, and in several hours of familiar conversation has given many useful hints, valuable anecdotes, and important remarks, relative to the field and the work before us. Having been 24 years consul here, and had constant intercourse with all sorts of people, he is well qualified to answer many inquiries which we wished to propose.

The Messrs. Perkins's received us very politely and assured us of their friendship and assistance. The Messrs. Van Lennep's, Dutch Merchants, to whom Capt. Edes introduced us, have been particularly attentive and friendly. We have formed a slight acquaintance with one family of French Catholics, who manifest much respect and friendship.

All with whom we have become acquainted seem kind. How they will treat our message, when that comes to be laid before them, must yet be ascertained. We are, however, disappointed in finding all classes of people, except the Turks, so easy of access. The information we have gained at Malta and at this place is, on the whole, more favorable to our plans, than we had anticipated. There are, no doubt, many adversaries. Yet we trust a great and effectual door is opening.

Our plans for the year are hardly matured. On the voyage some time was spent in studying Italian. With the help of a master one hour in the day, we are now pursuing it. The next object, as it respects languages will be the Modern Greek,—then probably the Arabic, or possibly the Turkish. It is one thing to learn a language so as to sit down, and with the help of dictionaries read a well written book. It is quite another thing to learn a language so as to read it, speak

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it, write it, and understand it when spoken rapidly, and perhaps very indistinctly and very imperfectly.

As the spring is said to be the best time for travelling in this country, it is possible we may improve that season to make an excursion to the places where were the Seven Churches. Perhaps, however, we shall defer this, till, by more knowledge of languages and other things, we shall be prepared to travel to better advantage. From the representations we have received concerning Scio, (the Chios of the Scripture,) there seem to be strong inducements to spend the summer there; principally for the sake of learning Modern Greek. The Turkish might be acquired in this place; The Arabic probably much better at Jerusalem, Aleppo, or some place on Mount Lebanon. Probably it will appear expedient for us to continue in this vicinity nearly a year, possibly more.

We have cast our eyes on a vast missionary field, but have heard of few laborers. In all the populous Catholic and Mahomedan countries on the north and south sides of the Mediterranean there is not a single Protestant missionary; in the numerous islands of that sea only three:—Rev. William Jowett stationed at Malta,—Rev. Isaac Lowndes at Zante,—Rev. S. S. Wilson now at Malta, but destined to one of the Ionian Islands. In all the Turkish empire, containing perhaps 20,000,000 of souls, not one missionary station permanently occupied, and but a single missionary beside ourselves. The Rev. James Connor has been some time at Constantinople. He is now on a tour through Candia, Cyprus, Syria, and probably Armenia, which will occupy his time for a year or two. It is likely he will be fixed at Constantinople. The travels and labors of these men have shown, better than a thousand arguments could show, the practicability of missionary labor and research in all these countries. From them, and others who have witnessed their operations, we receive nothing but encouragement.

But to all missionary operations in this country there are two objections, which perhaps will be considered formidable.

1. *The prevalence of the plague.* This scourge of nations sometimes cuts down thousands in a short time. In 1814, it is said 40,000 or more died of it in a few months in Smyrna. For some time past it has raged dreadfully at Constantinople. Hundreds, some reports say thousands, have died daily. It has now abated. Several cases have occurred since our arrival here, and serious apprehensions are entertained in regard to the approaching spring. That such a contagious disease should spread rapidly among Turks will not seem strange, to those who know how it is viewed. Mahomedans are fatalists in theory, and probably are influenced more in practice by their theory, than any other class of men who ever lived. Hence they view the most dreadful ravages of the plague with extreme apathy and stoical indifference. Nor do they hesitate at all to wear the apparel of those who die with it. Indeed they are said to consider it an high honor and peculiar privilege to be summoned to Paradise by this messenger. This fact is strikingly illustrated by an anecdote related to us the other day by a respectable English physician of this city. Nine Mahomedans were together. The plague was introduced among them, and only one survived. When the circumstance of his escape was afterward mentioned, he said "he supposed the Almighty and he were not then on good terms, but that he was not without hopes of going yet in the same way."

But alarming as the subject may appear in this aspect, there is another view to be taken, which may, in great measure, relieve our apprehensions. Europeans who reside in the city use precautions; and as the plague is communicated not by infected air but by contact, they almost invariably escape. And excepting the plague, we are assured by all of whom we inquire, that the city and the surrounding country are uncommonly healthy. A few days ago a man died above a hundred years old. Aged men are numerous, and the people generally healthy, and robust. On the whole, we do not see more reason to apprehend danger from the plague here, than from the fever in the southern states of our country. Perhaps a missionary in New England is in as much danger of consumption, as he would be of the plague in Asia Minor. Merchants come with their families, and reside here at all times of the year. Let not then the servants of God be afraid.

2. *The nature of the Turkish government may be considered unfavorable to Christian missions.* Once Mahomedans were engaged in disseminating their religion by the sword. Then conversion or death was the only alternative offered

to those under their power. Now death is the penalty of apostasy from their religion, but almost no efforts are made to induce others to embrace it. Probably half or nearly half the people in Turkey are nominally Christians; and though deeply immersed in ignorance and superstition, they still enjoy their religious opinions and ceremonies. All who are not Mahomedans are allowed to change their religion as they please, and to make what efforts they please to convert each other. The government never interferes. Merchants from all countries reside in Smyrna, hold property, and enjoy their political and religious opinions and practices. There are at least 6 or 8 foreign consuls in the city, who afford protection to the people of their respective countries, and decide all differences among them, and between them and the Smyrneans, according to the laws of civilized nations. As to any molestation from government, we feel almost as safe as we should in Boston. Should a Christian mission acquire considerable influence, it may attract notice; nor is it easy to predict what would be the consequences. So far, however, as we can discover, this objection seems to have very little weight. As much safety and liberty will be enjoyed at Smyrna, as can be rationally expected. We hear of no instance in which Turks have molested a Christian merely on account of his religion. There is reason to believe, that American missionaries will enjoy as much safety as merchants and other Christians who reside here and think of no danger.

Yesterday Mr. Williamson came to our room and united with us in the Monthly Concert. This was probably the first time it was ever observed in Turkey. It was a pleasant season.

There is to be a meeting of the Smyrna Bible Society soon; after which we shall write again by a vessel from Boston now in the harbor. Should missionaries come to Smyrna, it is desirable that they should be furnished with money for distributing Bibles, and for schools.

With unwavering confidence in the judgment and decisions of the Committee, and with sentiments of personal esteem and filial affection for yourself,

We are, Rev. Sir, Yours, LEVI PARSONS,
PLINY FISK.

Letter from the Rev. William Jowett to the Rev. Dr. Worcester.

Malta, Jan. 5, 1820.

REV. AND DEAR SIR,

I have just closed a short paper of "Hints," which I hope may be of some use to the Rev. Messrs. Parsons and Fisk, whom you did me the honor to introduce to me. I only lament that, not having myself travelled in Palestine, I am unable to enter so much into detail as might be advantageous to them; I have aimed, however, when I could not give them clear directions, at saying nothing which might lead them wrong: for the rest, their own good sense will supply what was wanting in my information.

I can assure yourself and the Board in America, that it has afforded us in Malta no small matter of exultation to behold new laborers—and from so distant portion of the globe—coming in "swift ships" to take their station in due time near or in that City, which shall yet become a praise in the earth. Jerusalem will no longer be called the forsaken City. The day of malediction is quickly passing away, during which, literally no right-minded Christian man turned aside to ask her, How doest thou? You have sent *two* who are, I trust, men of an excellent spirit; and more we hear are yet to come. You will stir up England to a holy emulation, as probably you will acknowledge, England stirred up you.

The Quarantine has proved an interruption to our free communication, but I have seen much of these gentlemen notwithstanding; as also the Rev. Mr. Wilson, Dr. Naudi, and others to whom they have been introduced. I must mention what seems to me greatly to their credit: that when certain advantages, likely to result from stopping here in Malta 2 or 3 months, were pointed out to them, and appeared to have weight; yet they showed an honorable delicacy as to deviating from the Instructions of their Patrons, and declined changing their plan, I think principally from a fear of hurting the spirit of their countrymen by an appearance of versatility. I am induced to augur well from their stedfastness.

I am much obliged to you for the present of your American publications, and wish exceedingly that I knew how to correspond and interchange things of this kind more directly. I shall write, however, on the subject to Mr. Pratt, Secretary to the Church Missionary Society.

I unite with you in prayer, that these our labors may not be in vain in the Lord, and that while we endeavor to bless others, we may likewise ourselves be blessed indeed. I remain, Dear Sir, very sincerely and respectfully,

Yours, WILLIAM JOWETT.

Extract of a letter from the Rev. James Richards to his brother.

MY DEAR BROTHER,

"I rejoice to hear that the Lord enables you to pursue your studies, and to keep the sacred office in view. Were I to pass through life a thousand times, I would still preach the Gospel. It is a most glorious and important work. What I most regret is, that I did not begin younger;—that I did not preach to every person I met with, when circumstances would allow. I rejoice to hear, that you have not relinquished the design of being a missionary. I have never repented, for a single hour, that I engaged in this arduous work. But one of my greatest distresses has been, that I have done so little, and could do so little, for the eternal good of perishing pagans.

"Do not be alarmed at the early death of some of our number. Ministers must die, missionaries must die; and some when they have scarcely commenced their labors. However, if any are greatly terrified at the early death of missionaries, let them remain at home, where those fears will not so often trouble their minds. But, my dear brother, if these things do not alarm you; if your compassion is strongly excited for the poor heathen,—if you entertain a constant desire to preach Christ where he has not been known, and if you hope that you have been moved to this work by the Spirit of God, then go forward, and endeavor to be prepared as fast as possible. In all your studies, and in all your conduct, keep your eye upon this object. And while you give those studies that direction, which you think will best prepare you for your employment, you will not fail to look to God in fervent prayer for that measure of heavenly wisdom and grace, and for that state of mind and of thought, which would best prepare you to be a humble, persevering, and successful missionary.

"I recommend this work to all who are prepared for it; not because they may expect more spiritual comfort in India than in America. No, by no means; for I believe the contrary will be found true. But I recommend it because I conceive it to be more important to preach the Gospel among Pagans than among Christians; and because few will engage in this work. Many will promise to be missionaries who will never find their way to pagan lands. Examples of such failure have been within my knowledge, and no doubt they will be repeated. I recommend this work, because a Gospel minister may do as much good to his own country by leaving it in the character of a missionary, as by staying at home. I conceive, that this position is well established both by the nature of Christianity and by fact.

"But should you become a missionary, you must expect great trials. I do not now refer to the dangers of a stormy ocean, of rocks or of shoals, I do not refer to the pestilence that walketh in darkness and the destruction that wasteth at noon-day, nor to the danger arising from savage beasts and venomous reptiles: but to those trials which originate in the depravity of the human heart, trials which you would not be likely to anticipate.

[Mr. R. here mentions the improper conduct of certain missionaries who have been sent out by other societies, among whom some have lost the true spirit of their office, and brought reproach on the great cause in which they were engaged, and on religion in general.]

"These are trials indeed; but they ought to be looked for and guarded against, as well as others. The Christian public expect too much of missionaries, and missionaries expect too much of each other. The best of them are fallible sin-

ful men. What is there to prevent them from committing the same sins which other Christians commit? I conceive that the Christian character of a missionary is, in some instances, put to a more severe trial than that of almost any other professor of Christianity. Every missionary has peculiar need of a bosom companion, whose company will be a relief after the toils of the day; whose example will encourage him in the performance of his duty; whose prudent counsel will stimulate him when inactive, and restrain him when too impetuous: who will be indeed a help meet, and share with him in all his difficulties, and in all his cares. If you intend to be a missionary, I advise to devote yourself to the necessary studies, and get on missionary ground as soon as possible.

"Now, my dear brother, I must bid you farewell. May the God of all grace direct and prosper you in your studies, and make your life long, happy and exceedingly useful.

I remain your affectionate brother, JAMES RICHARDS."

AFRICAN INSTITUTION.

The following article from the Christian Observer for Dec. last, though not strictly included under the head of Religious Intelligence, is deserving of a place in the pages of any publication designed to lay before the Christian community the operations and success of those important institutions, whose labors are extensively beneficial to mankind, and are some of the most important engines yet put in motion for the alleviation of human misery and the introduction of the millennium.

The African Institution was formed immediately after the termination of that long struggle in the British Parliament, which produced a complete abolition of the slave-trade so far as within the control of the British Empire. A very numerous meeting of the friends of the abolition was assembled on the 14th of April 1807. Another general meeting was held on the 15th of July, at which was presented and read the 1st Report of the Committee, a very able and highly interesting document. Its Annual Meetings are held in the month of March, and the successive Reports which have been laid before the public on those occasions, have been marked with that same ability, knowledge of the subject, fairness, candor, and perseverance, which so uniformly distinguished the friends of Africa in their measures during their long contest in the National Legislature.

It is well known, that this most detestable traffic has been, notwithstanding, still carried on under foreign flags. Vessels have been fitted out in the ports of London and Liverpool for the purpose of transporting slaves from Africa. To the deep disgrace of our country, citizens of the United States also have been deeply engaged in this nefarious commerce. The flags of those countries whose inhabitants had not previously entered into the trade, as Sweden and Spain, but which had seldom visited the African coast, in 1808, and in 1809, began to be employed to an enormous extent in covering and protecting the slave-trade of all those base outlaws, who were not able to prosecute it under the sanction of their own nations. They have hitherto continued their predatory voyages, and have transported many thousands every year from their native land to endure the indescribable horrors of slavery in the West Indies, and in the Spanish colonies.

In giving an account of the principal circumstances which have occurred during the past year, with relation to the African slave-trade still unhappily carried on to an enormous extent under foreign flags, the African Institution commence their narrative by stating the proceedings, for its further abolition, instituted in pursuance of an additional article of the treaty between the Allies and France, of November, 1815, providing for conferences on the most effectual measures for the "entire and definitive abolition of a commerce so odious and so strongly condemned by the laws of religion and of nature."

In December, 1817, the Plenipotentiaries of Austria, France, Great Britain, Prussia, and Russia, held a conference in London upon the subject. The King of Portugal, not having signed the additional article of the treaty of Paris, did not consider himself *bound* to take a part in these proceedings. He, however, authorized his ambassador, the Count de Palmella, to accept the invitation of the plenipotentiaries to their conferences, upon certain specified conditions, which were acceded to.

At a further conference between the plenipotentiaries of the five powers, held at London, in February, 1818, Lord Castlereagh read a note, containing a proposition for the purpose of abolishing the slave-trade, rendered illicit by treaty; and it was agreed to adjourn the consideration of it, and to invite Count de

Palmella to assist at the next conference. His lordship's note states the following most important facts:—that since the restoration of peace, a considerable revival of the slave-trade had taken place, especially on that part of the coast of Africa which is north of the line: this traffic being principally of an illicit description, the parties engaged in it had adopted the practice of carrying it on in armed and fast-sailing vessels, which not only threatened resistance to all legal attempts to repress this armed traffic, but, by their piratical practices, menaced the legitimate commerce of all nations on the coast with destruction:—that the trade thus carried on was marked with increased horrors, from the inhuman manner in which these desperate adventurers were in the habit of crowding the slaves on board vessels better adapted to escape from the interruption of cruisers, than to serve for the transport of human beings:—that as the improvement of Africa, especially in a commerical point of view, had advanced in proportion as the slave-trade had been suppressed, so, with its revival, every prospect of industry and of amendment appeared to decline:—that the British Government had made considerable exertions to check the growing evil; that during the war, and whilst in possession of the French and Dutch settlements on that coast, their endeavors had been attended with very considerable success: but that since the restoration of those possessions, and more especially since the return of peace had rendered it illegal for British cruisers to visit vessels sailing under foreign flags, the trade in slaves had greatly increased:—that the British Government, in the performance of this act of moral duty, had invariably wished as far as possible, to avoid giving umbrage to any friendly power:—that with this view, as early as July, 1816, a circular order had been issued to all British cruisers, requiring them to advert to the fact, that the right of search (being a belligerent right) had ceased with the war, and directing them to abstain from exercising it:—that the difficulty of distinguishing in all cases the fraudulent from the licit slave-traders, (of the former of whom many were doubtless British subjects, feloniously carrying on this traffic in defiance of the laws of their own country,) had given occasion to the detention of a number of vessels, upon grounds which the Prince Regent's Government could not sanction; and in reparation for which seizures due compensation had been assigned in the late conventions with Spain and Portugal:—that it was, however, proved beyond the possibility of doubt, that unless the right to visit vessels engaged in the slave trade, should be established, by mutual concessions on the part of the Maritime States, the illicit traffic will, in time of peace, not only continue to subsist, but must increase:—that the system of obtaining fraudulent papers, and concealing the real ownership, was now conducted with such address as to render it easy for the subjects of all states to pursue this traffic, so long as it shall remain legal to the subjects of any one state:—that even if the traffic were agreed to be universally abolished, and a single state should refuse to submit its flag to the visitation of vessels of other states, the illicit slave-traders would still have the means of eluding detection:—that thus the Portuguese slave-trader, since it had become unlawful for him to appear north of the line, had been found to conceal himself under the Spanish flag; and that the American, and even the British dealer, had in like manner assumed a foreign disguise: many instances having occurred of British subjects evading the laws of their country, either by establishing houses at the Havannah, or obtaining false papers for their ships:—that if such had been the case in time of war, when neutral flags were legally subjected to the visit of the belligerent cruiser, the evil must increase tenfold, now that peace had extinguished this right; and that even British ships, by fraudulently assuming a foreign flag, might, with a prospect of impunity, carry on the traffic:—that the obvious necessity of combining the repression of the illicit slave-trade with the measure of abolition, in order to render the latter in any degree effectual, had been admitted both by the Spanish and Portuguese Governments, in furtherance of which principle, the late conventions had been negotiated; but that whilst the system established by these conventions is confined to the three powers who are parties to them, and whilst the flags of other maritime states, and more especially those of France, Holland,* and the United States, are not included, the effect must be to vary the ostensible character of the fraud, rather than in any material degree to suppress

* Holland afterwards entered into a similar convention.

the mischief:—that the great powers of Europe, assembled in Congress, at Vienna, having taken a solemn engagement in the face of mankind, that this traffic should be made to cease; and it clearly appearing, that the law of Abolition is nothing in itself, unless the contraband slave-trade shall be suppressed by a combined system, it was submitted, that they owed it to themselves, to unite their endeavors without delay for that purpose, and, as the best means, it was proposed that the five powers assembled in conference, should conclude an agreement, to which all other maritime states should be invited to give their accession and which might embrace the following general provisions:

1st. An engagement, by effectual enactments, to render not only the import of slaves into their respective dominions illegal, but to constitute the trafficking in slaves, on the part of any of their subjects, a criminal act. 2d, An engagement mutually to concede the right of visit to their respective ships of war, under certain specified qualifications. 3d, The adoption of such minor regulations and modifications as may obviate abuse, and render the system unobjectionable as a general law.

His lordship proceeded to remark, that after the abolition should have become general, the laws of each particular state might possibly, in a course of years, be made in a great measure effectual to exclude import; that the measures to be taken on the coast of Africa, would then become comparatively unimportant; but that so long as the partial nature of the abolition, and the facility to contraband import should afford to the illicit slave-trader irresistible temptations to pursue this abominable but lucrative traffic, so long nothing but the vigilant superintendence of an armed and international police on the coast could be expected successfully to cope with such practices:—that such a police must be established under the sanction and by the authority of all civilized states: the force necessary to repress the trade being supplied by the powers having possessions or local interests in Africa; that the endeavors of these powers must be ineffectual unless supported by a general alliance; but that if the principal powers frequenting the coast of Africa evinced a determination to combine their means against the illicit slave-trader as a common enemy, and if they were supported by other states denying to such illicit slave-traders the cover of their flag, the traffic would soon be rendered too hazardous for profitable speculation:—that the evil must thus cease, and the efforts of Africa would then be directed to those habits of peaceful commerce and industry, in which all nations would find their best reward, for the exertions they should have devoted to the suppression of this great moral evil.

In conclusion, his lordship referred to the indisputable proofs afforded, both by the present state of the colony of Sierra Leone, and by the increase of African commerce in latter years, of the faculties of that continent both in its soil and population, for becoming civilized and industrious; the only impediment to such improvement being the pernicious practice of slave-trading, which, wherever it prevailed, at once turned aside the attention of the natives from the more slow and laborious means of barter, which industry presented, to that of seizing upon and selling each other; and that it was, therefore, only through the total extinction of this traffic that Africa could be expected to make its natural advances in civilization—a result which it was the declared object of these conferences, by all possible means, to accelerate and to promote.

In June, 1818, Lord Castlereagh addressed a letter to Mr. Rush, the American minister in London, in which his lordship observed, that from May, 1820, there would not be a flag which could legally cover this detested traffic, to the north of the line; and that there was reason to hope, that the Portuguese might ere long be prepared to abandon it to the south also; but that, till some effectual concert should be established amongst the principal maritime powers, to prevent their respective flags from being made a cover for an illicit slave-trade, there was but too much reason to fear, whatever might be the state of the law on this subject, that the evil would continue to exist, and, in proportion as it assumed a contraband form, would be carried on, under the most aggravated circumstances of cruelty and desolation.

His lordship inclosed to Mr. Rush copies of the treaties with Portugal and Spain, together with the treaty which had just been concluded with the King of the Netherlands, for conceding the right of mutual search; and he earnestly requested Mr. Rush to bring these documents under the serious consideration of

the President of the United States. He expressed his belief, that the trade could not be effectually stopped except by mutually conceding to each other's ships of war a qualified right of search, with a power of detaining the vessels of either state with slaves actually on board; and remarked, that if the American Government were disposed to enter into a similar concert, and could suggest any further regulations the better to obviate abuse, the British Government would be most ready to listen to such suggestions; their only object would be to contribute, by every effort in their power, to put an end to this disgraceful traffic. To this communication no answer appears to have been received till after the conclusion of the Congress at Aix-la-Chapelle.

Nothing further of a diplomatic kind transpired previously to the meeting of the Congress, the various powers not having given in their reply to the British Government.—A short time before that meeting, the African Institution had received from the coast of Africa authentic information, chiefly from eye-witnesses, of the increased and continually increasing extent of the slave-trade. This information was communicated to Mr. Clarkson, who had expressed an intention of repairing to Aix-la-Chapelle, to forward the interests of this great cause. A pamphlet, containing a very able statement respecting the measures hitherto adopted for the abolition, was distributed by him, calling to the recollection of the sovereigns assembled in Congress the resolution they had come to, at Vienna, to put an end for ever "to that scourge which had so long desolated Africa, degraded Europe, and afflicted humanity," and entreating them to consider whether their beneficent intentions, with respect to Africa, had been in any adequate degree fulfilled, and, if it should appear that they had not, imploring them to devise such measures as might give complete effect to those elevated views, and truly Christian principles, which dictated their former declaration.

The subject of the slave-trade, as had been expected was brought under the consideration of the Congress; and it appears, by the papers presented to parliament, that long and interesting discussions took place upon it. But at the result of these discussions, the Directors express their deep regret.

On the 4th of November, after some preliminary proceedings, lord Castlereagh brought forward his propositions; the object of which was, to complete and extend the measures already adopted for the attainment of the definitive extinction of this traffic, and to ensure the execution and the efficacy of those measures.

As to the first object, lord Castlereagh proposed that a letter should be written in the name of the sovereigns, in order to engage the king of Portugal to fix, without further delay, the period for the definitive abolition of the slave-trade throughout his possessions; a period which, after the engagements entered into by the Portuguese plenipotentiaries at Vienna, should not in any case extend beyond the year 1823, but which the allied sovereigns desired, from the interest they take in this great cause, to see coincide with that which the king of Spain has adopted, in fixing the 30th of May, 1820, as the final period of that traffic.—This proposition appears to have been unanimously adopted.

In reference to the second point, lord Castlereagh communicated to the conference, a memorandum which he had previously furnished to the French plenipotentiary, in which he points out the necessity of adopting a qualified right of mutual search. He added, that according to the opinion of several persons whose authority was of great weight on this question, it would be useful, and perhaps necessary, to consider the trade in slaves as a crime against the law of nations, and for this purpose to assimilate it to *piracy*, as soon as by the accession of Portugal, the abolition of the traffic shall have become an universal measure.

In consequence of these proceedings, notes were received from the plenipotentiaries of Russia, France, Austria, and Prussia.

In alluding to the proposition of the general adoption, among the maritime powers, of the rules laid down in the conventions entered into by Great Britain, with Portugal, Spain, and the Netherlands, and more particularly for establishing, as a general principle, the reciprocal right of visit to be exercised by the respective cruisers belonging to these crowns, the Russian Cabinet state their opinion, that these measures must prove illusory, if a single maritime state only of whatever rank it may be, finds it impossible to adhere to them; and they regret not to be able to contemplate an accession so unanimous. They, however, suggest the expediency of a special association between all states, having for it

end the extinction of the traffic in slaves. It would pronounce, as a fundamental principle, a law characterising this odious traffic as a description of piracy, and rendering it punishable as such.—The general promulgation of such a law could not take place, till Portugal had totally renounced the trade. The execution of the law, they proposed, should be confided to an Institution, the seat of which should be in a central point on the coast of Africa, and in the formation of which all the Christian states should take a part.

The memoir of the French government states, that in order to secure the execution of the law, the king of France had ordered a naval force to cruise on the western coast of Africa, and visit all vessels suspected of continuing a trade which had been most strictly prohibited; but that, with respect to the conventions relative to the qualified right of mutual search, the French government saw dangers which attached peculiarly to their situation. The memoir goes on to propose as an expedient, that in the factories where slaves are usually bought, commissioners should be appointed to enforce the law; and that a registry of slaves should be kept upon each plantation in the colonies.

Austria also, and Prussia, waive the right of search, without suggesting any thing like adequate expedients.

The British plenipotentiaries, after deeply regretting that so favorable an opportunity should have been lost for abolishing the traffic, proceed to state, that, although in the view of the speedy departure of the sovereigns from Aix-la-Chapelle, they could not hope for a more favorable decision on the plans which they had been directed to propose, yet they could not satisfy their own sense of duty, were they not to record, for the mature consideration of the different cabinets, their observations upon the objections which had been brought forward. They lament that the Russian cabinet, in the contemplation of other measures, to be hereafter taken, should have been discouraged with respect to the great good which lay within their reach. They express their doubts as to the practicability of founding or preserving in activity, so novel and so complicated a system as that proposed by his imperial majesty. They consider it unnecessary to have recourse to so new a system for arriving at a qualified and guarded right of visit, conceiving that the simplest means will be found to be the best, and that such means will generally be found to consist in some modification of what the established practice of nations has for ages sanctioned. They ask, why the Russian, Austrian, and Prussian governments, should unnecessarily postpone taking some measure for the suppression of the slave-trade for an indefinite period, and until Portugal shall have universally abolished; for there are now more than two-thirds of the coast of Africa, which might be as beneficially operated upon as if that much-wished-for æra had already arrived. Portugal herself has given unanswerable arguments upon this point, by conceding the right of visit north of the equator, where the abolition has now been completed, as well by herself, as by Spain, and all other powers.

In adverting to the memoir of the French minister, the British plenipotentiaries observe, that the objections on the part of France are of a more general description, and such as it is hoped time will of itself serve to remove. With regard to the objections against the concession of a qualified right of mutual search, as if there were some moral incompetency in the French nation to conform themselves to the measure, they remark, that four of the most considerable of the maritime powers of the world have cheerfully united their exertions in this system for the deliverance of Africa; and that the British people, so sensitively alive to every circumstance that might expose the national flag to a usual interference, have betrayed no apprehension on the subject, and that not a single remonstrance has been heard against it. Should the French people fear that their commercial interests on the coast of Africa might be injured, they would find, on inquiry, that to preserve and improve their legitimate commerce on that coast they cannot pursue a more effectual course, than by uniting to put down the illicit slave-trader, who is now become an armed freebooter, combining the plunder of merchant vessels, of whatever nation, with his illegal speculations in slaves. They express their satisfaction at the determination announced, of introducing into all the French colonies a registry of slaves, and their hope that this and other beneficent arrangements may operate powerfully, so far as the mischief has decidedly a French character; but that till all the principal powers can agree to have against the illicit slave-

trader, at least on the coast of Africa, but one common flag and co-operating force, they will not have gone to the full extent of their means to effectuate their purpose, in conformity to their declarations at Vienna.

Lord Castlereagh had afterwards an audience with the emperor of Russia, at which he took occasion to represent to his imperial majesty, in the strongest terms, the necessity of taking some effective measure of this nature without delay, and without waiting for the decree of final abolition on the part of Portugal; and that his majesty promised to give directions to his ministers, that the consideration of the question should be re-opened in London under fresh instructions. His lordship states that the modification of this measure, which he had finally urged, and he trusts with considerable hope of success, is, that in addition to the limitation of the right of visit to the coast of Africa, and to a specific number of ships of each power, the duration of the convention should be for a limited number of years; at the end of which period, the several states would again have it in their power to review their decision.

Thus ended the conferences and proceedings at Aix-la-Chapelle, respecting the more effectual abolition of the African slave-trade.—Whether such another opportunity may ever again occur, cannot be foreseen: but the directors express their unfeigned regret, that so very favorable a combination of circumstances has led to such unimportant results.

In December, 1818, Mr. Rush transmitted his answer to lord Castlereagh, stating the anxiety of the United States for the universal extirpation of the trade, in proof of which is mentioned a recent law to prevent the importation of slaves into their dominions; and which throws upon the defendant the labor of proof as the condition of acquittal. The right of search is declined, as inconsistent with the spirit of their constitution, and inapplicable to their case.

In this state was the matter left, as far as America was concerned.—Whether the conferences alluded to, at the close of the proceedings at Aix-la-Chapelle, had been resumed in London, the Institution were not informed; but they were strongly impressed with the importance and urgency of adopting forthwith, measures calculated to put some more serious check than at present exists upon the increased extent and aggravated horrors of the trade. They had received a variety of communications from the coast of Africa, representing its vast increase, and the evils arising from the delay in issuing instructions to the vessels of war upon that station, and in constituting the commissions under the conventions with Portugal, Spain, and the Netherlands. By a letter dated from Africa so recently as the latter end of December last, it appears that Sir George Collier, the naval commander in chief on the coast, had then received no instructions as to the measures to be taken in pursuance of these conventions, nor had any commission been then established.

By recent accounts from the Isle of France, it appears, that the slave-trade with the Island of Madagascar is still carried on, notwithstanding the treaty concluded by governor Farquhar with the king of Ovas.

Three slave-traders belonging to the Isle of France, being tried under a special commission at the Old Bailey in the month of February last, and found guilty, were sentenced to be imprisoned for three years, and kept to hard labor. It is hoped the example will prove salutary.

Several of the Assemblies in the West-Indian colonies had passed register acts, in the course of the previous year; and most, if not all of the others, it is understood, have since followed their example. The secretary of state for the colonial department, had signified his intention of bringing in a bill, to render those acts more effectual to their professed object.

Of the statements made, the former year, respecting the slave-trade on the coast of Africa, and more particularly that part of it which lies in the neighborhood of the French settlements of Senegal and Goree; ample confirmation has since been received, accompanied by additional information of a similarly distressing nature. A considerable slave-trade appears also to have been carried on by French subjects at Allredra, and other places in the river Gambia. There was, however, reason to hope, from information very recently received, that more effectual measures had lately been taken by the French authorities for the repression of the traffic. That of Spain and Portugal appears also to have greatly increased, notwithstanding the great pecuniary sacrifices made by Great Britain to those nations.

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Several important appendices are added to the Report, confirming its statements, and enforcing its arguments. From these we cannot find space for extracts; but shall, probably, at no distant period, take up the general question, having confined ourselves, in the present remarks, solely to an abstract of the Report before us.—We deeply regret to say, that it closes with a statement of the inadequacy of the funds of the Institution, the receipts for the year being only 718*l.* The failure of the negociation at Aix-la-Chapelle renders its proceedings, if possible, more important than ever; and we trust they will not be stinted by a deficiency of pecuniary resources.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,
from May 1st to 20th.

	<i>£</i> <i>2</i> <i>00</i>	<i>Total.</i>
Alfred, Me. A female, for Ind. missions, by the Rev. N. Douglas,		
Andover, Ms. Collected in a charity box, kept in the missionary library	8 00	
of the Theol. Seminary,		
Arundel, Me. Monthly concert, the amount of 10 collections; by the		
Rev. George Payson,	50 27	148 27
Ashby, Ms. Mon. cone by Mr. Jona. Blood, for the mission at Elliot,	3 00	35 50
Augusta, Geo. Fem. Hea. Sch. Soc. by Ann Cumming, 1st Directress,	114 00	264 00
Austinburgh, O. Rev. Giles H. Cowles, by H. Hudson, Esq.	3 00	
Barnet, Ver. An aged lady, by the Rev. David Sutherland,	50 00	
A young man by do. for the Choetaw mission,	14 90	
Becket, Ms. A young lady, by Mr. C. Byington,	2 00	
Berkley, Ms. Female Cent Society, by the Rev. Thomas Andros,	15 28	41 65
Berlin, Con. Rebecca Whittelsey, by H. Hudson, Esq.	5 00	
Boston United monthly concert,	56 30	1,058 26
A friend of missions,	1 00	
Charity box in Mr. J. Gulliver's store, for the mission at Brainerd,	2 00	
Bridgeton, Me. Nancy Perley and Rebecca Fessenden, for HULDAH		
PERLEY, 2d payment,	12 00	
Fem. Mission Society, by Harriet Church, by the Rev. Mr. Payson,	24 00	45 00
E. Perley, Esq. \$5; Mrs. S. Perley, \$5; for promoting Christianity		
among the American Aborigines,	10 00	
A friend of missions,	1 00	
Brookline, Ms. A widow, for for. missions, 1 68; for Cherokee mis. \$1,	2 68	
Buffalo, N. Y. Benevolent Society, by Abner Bryant, Treasurer,	17 00	32 00
Cambridge, Ver. Female Charitable Society, by Clarissa Montague,		
Treasurer, for SIMEON PARMELE,	12 00	23 63
Canterbury, N. H. Gentlemen's Association for educating heathen chil-		
dren, by the Rev. W. Patrick,	8 25	
Ladies' Association, for do.	3 00—11 25	68 72
Charleston, S. C. Hon. Nathaniel Russell, by the Rev. Alfred Wright,	10 00	
Cherry Valley, N. Y. Female Benevolent Society, by the Rev. E. Kings-		
bury, remitted by H. Hudson, Esq.	4 50	16 50
Christ Church Parish, S. C. Ladies' Mis. Society, for THOMAS SPENCER,		
by the Rev. Alfred Wright, 3d payment,	30 00	90 00
A collection, by do.	33 50	
Conway, Ms. Individuals, by Mr. C. Byington,	34 78	
Cummington, Ms. Heathen School Society, for the school fund, by Wil-		
liam Packard, Treasurer,	5 00	122 40
Christian Knowledge Society, by do.	1 00	80 50
A contribution, by Mr. C. Byington,	33 26	
Monthly concert,	11 17	29 75
Mrs. B. a widow's mite,	5 00	
Deerfield, Ms. (Muddy Brook.) 2d par. a contrib. by Mr. C. Byington,	5 84	
Ellington, Con. A charity box for educating heathen children, remitted		
by H. Hudson, Esq.	4 00	
Fem. Benef. Soc. by Laura Abbot, for Sand. Isl. mission,	21 62	39 64
Fitzwilliam, N. H. Monthly concert, by the Rev. John Sabin,	12 00	
Foxborough, Ms. Female Benevolent Society, by Mr. Everett,	6 00	38 00
Frankfort, N. Y. Rev. Seth Burt,	12 00	
Franklin, Con. Female Foreign Mission Society, by H. Hudson, Esq.	20 00	205 00
Georgetown, S. C. Mr. Thomas Ford, by Rev. A. Wright,	12 00	
Mr. Pyatt, \$20; Mrs. Cogdell, \$10,	30 00	
Mrs. Blythe, \$5; Mrs. Mervin, \$2,	7 00	
Glastenbury, Con. Aux. For. Miss. Soc. by H. Hudson, Esq.	14 00	102 71

		Total.
<i>Hampden County</i> , Ms. Aux. For. Mis. Soc. by Hon. George Bliss, Treas.	60 00	1,210 00
<i>Hanover</i> , Ms. Contrib. at several prayer meetings, by Rev. S. Chapin,	5 00	
<i>Hartford</i> , Con. Aux. For. Mission Society, by H. Hudson, Esq.	74 00	547 75
Young Ladies' Sewing Soc. for Sand. Isl. Mission,	15 00	
<i>Hingham</i> , Ms. Female Miss. Society, by Eliza Doane,	28 11	
<i>Holden</i> , Ms. Monthly concert, by Samuel Foster, Treasurer,	4 49	60 59
Children in Sabbath schools, of which \$12 is for JOSEPH AVERY, and		
\$4 42 for heathen children,	16 42	51 89
<i>Hubbardston</i> , Ms. A friend to missions,	2 37	
<i>Kingsborough</i> , (Johnstown,) N. Y. Mon. conc. by the Treasurer, Dea.		
Samuel Giles,	15 50	
<i>Kingston</i> , Ms. Charity box kept in Mr. Nathaniel Cushman's store,	2 14	5 39
<i>Kingston</i> , Pen. Hea. Miss. and School Soc. by Ruey Hoyt, Treasurer,	3 00	49 23
<i>Leicester</i> , Ms. Mrs. Lucretia Denny, \$5; Adeline Denny, \$5,	10 00	
Alpheus Smith, Lucretia Denny, \$5,	10 00	
Ruth Washburn, \$2; N. P. Denny, \$2; Austin Flint, \$1,	5 00	
Henry Sargent, for Western miss. \$2; Samuel Waters, for do. \$1,	3 00	
James Smith, for do.	1 00	
<i>Mansfield</i> , Con. A lady, proceeds of gold beads sold,	3 00	
<i>Mansfield</i> , (N. parish.) Con. Female Charitable Society, by H. Hudson,		
Esq. for Cherokee mission,	15 91	31 82
<i>Marblehead</i> , Ms. Mon. conc. in the 1st parish by the Rev. Samuel Dana,	6 00	45 00
Cornelius Society in 2d Congregational parish,	3 50	
<i>Middlefield</i> , Ms. A contribu. by Mr. C. Byington, for the W. Indians,	33 73	
Female Charitable Society for do. by Mrs. Smith, Treasurer,	10 76	20 76
<i>Middlesex County</i> , Con. Auxiliary For. Miss. Soc. by H. Hudson, Esq.	59 50	770 11
<i>Middletown</i> , L. Isl. "E. K." from the produce of a small piece of land,	6 00	
<i>Newburyport</i> , Ms. Young Ladies' Benef. Society, for a child in Mr.		
Winslow's family, Ceylon, to be called LUTHER FRASER DIMMICK,	12 00	113 83
<i>Newport</i> , Pen. Foreign Mission and School Soc. by H. Hudson, Esq.	6 50	14 55
<i>Norfolk</i> , Vir. Assoc. of ladies in the Presbyterian church, for the educa-		
tion of a child at Brainerd, to be called JOHN D. PAXTON,	30 00	
<i>Northampton</i> , Ms. A number of ladies for the mission to Jerusalem,	44 00	
<i>Northampton and neighboring towns</i> , For. Mission Society, by the		
Hon. Josiah Dwight,	154 00	4,543 88
<i>North Yarmouth</i> , Me. 2d territorial parish collected on new year's day,		
and at monthly concerts, by the Rev. O. C. Whiton,	14 62	66 75
Fem. Cent Society in do. by Mrs. Polly G. J. Whiton,	21 23	44 89
<i>Pettipaug</i> , (Saybrook.) Con. Fem. Religious Society, for the mission at		
Brainerd, by H. Hudson, Esq.	8 00	
<i>Plainfield</i> , Ms. A contribution by Mr. C. Byington, for W. Indians,	32 45	
Miss M. H. \$1; Mr. D. 50 cts.	1 50	
<i>Portland</i> , Me. Female Auxiliary Society (auxiliary to Maine missionary		
Society,) by Mr. N. Willis,	52 00	132 00
<i>Raleigh</i> , N. C. The following persons by the Rev. A Wright, viz.		
Rev. William McPheeters,	\$5 00	
Gen. Calvin Jones, \$3; Mrs. T. B. W. Jones, \$2,	5 00	
Mr. Thomas Devereaux, \$5; William Peace, \$5,	10 00	
Mrs. Eliza Heywood, 5; Joseph Peace, \$4,	9 00	
Hon. Henry Potter, 3; William Shaw, \$3,	6 00	
Mrs. P. Shaw, \$2; Mrs. H. Calhoun and children, 2 20,	4 20	
Mr. Sherwood Heywood, \$2; William Hill, Miss Langley,		
Miss J. Peace, 50 cts. each,	3 50	
Misses E. Potter, M. Hilliard, and S. J. Thompson, 50 cts. ea.	1 50	
Misses M. A. Potter, and O. Potter, 25 cts. each,	50	
Mr. William Peck, Eliza Yancey, \$1 each,	2 00	
Several individuals,	7 00	
Students in the Female Academy,	5 62	59 32
<i>Sag Harbor</i> , L. Isl. A Society of children, their first contribution, by		
Mary L. Gardiner,	6 00	
<i>Salem</i> , Ms. Mrs. Winn, a thank-offering for the return of a friend		
from a distant voyage,	1 00	
<i>Savannah</i> , Geo. Missionary Society, for the support of the Rev. Mr.		
Fisk at Jerusalem, by L. Mason, Secretary,	222 00	804 00
Children in Sabbath schools, for the education of heathen children, by		
L. Mason, superintendent,	60 00	
Mrs. Ann Clay, for edue. JOSEPH CLAY, 2d payment,	30 00	
<i>Sharon</i> , Con. Young ladies of the Female school, for the Sand. Isl. Mis.		
by H. Hudson, Esq.	4 00	
<i>Simsbury</i> , Con. A legacy from Joseph Goodwin, by H. Hudson, Esq.	50 00	
<i>Spencer</i> , Ms. Mr. John Stebbins,	\$50 00	
Mr. William White, 1; Mr. William Bemis, \$2,	3 00	

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Total.		Total.
210 00	Rev. Joseph Pope, Walton Livermore, Lewis Bemis, \$1 ea.	3 00
	James Draper, for Western missions,	1 00
	Monthly concert,	4 00—61 00
347 75	Stockholm, N. Y. Female Cent Soc. by Esther Staples, Treas.	15 00
	Stoughton, Ms. A friend to missions, by Mr. S. T. Armstrong,	5 00
60 59	Sunderland, Ms. A contribution, by Mr. C. Byington,	24 59
51 89	Swatara, Pen. Dauphin Miss. Soc. by Mr. Edward Crouch, Treasurer, remitted by R. Ralston, Esq.	10 00
	Thomaston, Me. Oriental Lodge, for the translations, by the Rev. Mr.	22 50
	Ingraham,	15 00
	Tolland County, Con. Aux. For. Miss. Soc. by H. Hudson, Esq.	145 00
5 39	Townsend, Ms. Daniel Adams, Esq. by S. Stone,	5 00
49 23	Vershire, Ver. Collected in Mr. Thomas Keyes's charity box, The Female Cent Society,	1 20
	Foreign Mission Christian Society,	12 00
	Waccamaw, S. C. Hon. Benj. Huger, by Rev. A. Wright,	24 00
	Miss E. Huger, 3; Benj. Alston, Esq. \$10,	14 17
31 82	Warren, Me. St. George's Lodge, for the transl. by Rev. Mr. Ingraham,	26 35
45 00	Westborough, Ms. Philomela Miller, for RODOLPHUS MILLER, 2d paym.	15 00
20 76	Wethersfield, Con. A female friend, by H. Hudson, Esq.	12 00
770 11	A lady, by the same,	1 00
	Weymouth, Ms. (S. parish.) Monthly concert, from January to May, by the Rev. W. Tyler,	5 00
	Winthrop, Me. Monthly concert, by the Rev. D. Thurston,	9 16
13 83	Wintonbury, Con. Fem. Assoc. by H. Hudson, Esq. for educating hea- then youth at Cornwall,	30 72
14 55	Worthington, Ms. A contribution, by Mr. C. Byington, for W. Indians, Female Charitable Society, by Mrs. C. Brewster,	12 00
	Ezra Starkweather, Esq.	18 00
43 88		44 50
66 75		28 00
44 89		61 00
		5 00

Residence unknown.

May 2. For a child to be ed. in Mr. Winslow's family, Ceylon, named RICHARD BAXTER,	\$12 00
11. Devoted to the Lord, as a thank offering for signal mercies, for the mission to Jerusalem,	1 00

Amount of Donations from May 1 to 20th, \$2,418 52.

CEYLON MISSION.

Letter from the Missionaries in Ceylon to the Corresponding Secretary of
A. B. C. F. M.

Jaffna, Nov. 13, 1819.

REV. AND DEAR SIR,

Our last joint letter to you, under date of July 29th, was sent to America by way of Calcutta, a duplicate of which, with a postscript of Sept. 3 was forwarded by way of Bombay. From that letter, and from some extracts from the journal kept at Batticotta, which was sent on the 16th of Sept. you will learn the prosperous and the adverse circumstances which have attended our mission.

You will perceive, that while we were mourning the loss of a departed brother, and were loudly called in the mysterious course of divine Providence to prepare our minds to bid a final adieu to another, the hand of our God was laid more grievously upon us by visiting a third with the same sickness which had been the principal instrument of our afflictions. You will observe, that while our hopes concerning the arrival of new missionaries, and the consequent extension of our missionary plans, had been, and still are, long deferred, there appeared a strong probability that the important concerns of both of our stations would devolve upon a single brother, or pass, in some degree, into the hands of other missionaries. From these communications, you will also learn, that in the midst of our grief it pleased the Lord, in his boundless grace and mercy, to visit us with some special tokens of his loving kindness, by widely opening the door of usefulness among the natives, and by the hopeful conversion of a few souls, through the instrumentality of our exertions. To the praise of his grace be it recorded, that amid the most gloomy apprehensions, respecting what might be the result of our mission, we could truly rejoice in the belief, that the great Head of missions, to whom the heathen have been given for an inheritance, would in the best time, and by the fittest instruments, cause this people to bow to the sceptre of his grace.

Since those communications were forwarded to you, there have been some pleasing alterations in our affairs, which affect the present state and future prospects of the mission. Brother Richards, who at the date of our last letter was visited with what are usually the last symptoms of his disease, has gradually from month to month, (for the change was scarcely perceptible in a shorter period,) been gaining in health, and strength. Though we have little or no reason to indulge the hope of his being restored to health, we rejoice to say, that he is now able to sit up most of the day, can walk half a mile at one time, and is exercised with but little pain. Consequently, he is able to assist in the mission, not only by his counsel and advice as a missionary and physician, but by visiting almost daily some schools connected with this station. Though he can speak only in a whisper, by the assistance of an interpreter he is able to direct the heathen to the Savior of sinners.

Brother Poor, at the date abovementioned, was about to take a short voyage to the south east part of the island for the benefit of his health. He was absent 16 days. No immediate amendment was perceived from the voyage. In the course of a few weeks, however, he became so much better as to be able to attend to the principal duties of his station, though he has been obliged to deviate in some respects from that course which he would have pursued, if his health had been good. By these favorable circumstances respecting the two brethren, together with the confident hope and belief that the Prudential Committee have already sent others to our assistance, our minds are in a good degree relieved from the unpleasant apprehensions, that our missions would suffer essential injury before new missionaries would arrive to enter into our labors.

Since the date of our last letter we have received to our communion Gabriel Tissera and Nicholas Paramanudu, who have served us in the mission as interpreters. They appear to us to give decisive evidence of saving conversion, and to manifest a becoming zeal for the honor of Christ and for the salvation of the heathen. By their being thus closely united with us at this time, we feel much strengthened and encouraged in our work. They are now valuable assistants to us, and we have reason to believe, that they will render important service to our mission and become lasting blessings to the heathen. At each of our stations are several persons who give pleasing evidences of faith in Christ, and will probably ere long be admitted to our church. Two of the persons here referred to are members of one of our boarding schools. We notice also with much pleasure, that there is an unusual degree of seriousness upon the minds of several other boys who are under our instructions. We feel that we are at this time in a special manner called upon by the providences of God towards us to humble ourselves before him, on account of our past deficiencies in his service, and to redouble our diligence in the use of the means of grace, that we may be prepared to experience what we would ever consider the greatest of all blessings, viz. a special out-pouring of the Holy Spirit. We do hope that the American churches, especially on the first Monday in the month, unite their supplications with ours for such manifestations of divine grace among this heathen people.

Immediately on our coming to reside among the heathen, our minds were forcibly impressed with the desirableness and importance of Charity Boarding Schools. The two principal objects which we thought to secure by them were, first, that we should have boys for a long time under our instruction, and secondly, that they should pursue their studies free from those interruptions and restraints, which the system of idolatry imposes on all who are under its immediate influence.

An experiment on this subject was first made at Tillipally. The brethren there conversed much with the people around them on the subject, and told them, it was their intention, at some future time when it was convenient, to support and educate some boys gratuitously on our premises. It was more than a year however, before they thought it safe directly to offer to take any one. For it was the general impression, that the church and its premises were the abodes of devils; and that it would be a great sin and disgrace for any one to eat on land belonging to Christians, or to drink water from our vessels. By much conversation and free intercourse with both parents and children, their prejudices were gradually diminished. At a favorable time, after some parents had expressed a willingness to give up their children, brother Poor gave notice, (brother Warren having at that time left the station,) that he was ready to receive a few boys, who

might apply to him if they were poor boys—such as had made good progress in study, and whose parents were willing to sign a written agreement specifying on what conditions the children were taken. This proposal produced much excitement among the children and people. Several, of whom he had the strongest hopes, drew back and refused, from religious scruples, to commit their children to his care, and there was much reason to fear, that the plan would be entirely frustrated. At length four boys who belonged to the same family circle were given up by their friends, and immediately after two others. To quiet the fears of their parents brother P. promised, that their children should be required to eat nothing contrary to their cast; that they should have a separate cook, cook-room, and dwelling house, upon the premises, and that their water should be brought from a heathen's well. He insisted only, that the boys should remain constantly with him, excepting that they should have occasional permissions to go home, and that they should learn such things as he might think it proper to teach them.

Thus the principal objects of a boarding school abovementioned were fully secured. The principal motive which induced the friends of those six boys to part with their children, was, we doubt not, that they might be freed from the trouble and expense of supporting them. They also had a vague impression that our favor would be advantageous to them. These boys, for about three months were the objects of much ridicule, reproach, and envy, without any addition to their number. The number of boys at that station has gradually increased to 30; and as many more might have been taken, had it been thought expedient. They have now no hesitation in using the water at the station. A part of their food, when it is convenient, is prepared at the family's cook room, and other similar changes have taken place, but without any interference on our part. If such things as they now do voluntarily had been insisted on as necessary, before boys could be supported by us, we should probably have been without a boarding school till the present time. Parents do not now, when they come to offer their children, even make an inquiry or request on the subject of our indulging their heathen prejudices. Their usual plea is, that they bring a poor boy or an orphan, and they beg that we would support him.

Seeing the operation of the experiment at Tillipally, brother Meigs did not hesitate so far to comply with the prejudices of the heathen at Batticotta, as to build a cook-house upon a piece of land owned by a heathen, which adjoined the church premises. This measure did not interfere with any important object which we hope to gain by a boarding school. He probably could purchase that land now for a few rix-dollars, without giving the least offence.

We consider it to be our duty to yield so far to the prejudices of this people as is necessary in order to make known to them, in the most favorable circumstances, the Gospel of Christ,—provided our concessions do not imply any thing which is morally wrong. Such is the dark, ignorant state of their minds, that they are altogether more tenacious of their external rites and ceremonies, than of their sentiments on moral subjects; and judging from the conversation of many, they appear to think, that they would have no great objection against receiving the Christian religion into their hearts, provided they should not be under the necessity of changing their external conduct.

On the whole, respecting our boarding schools we have much pleasure, after two years of experience, in assuring the Prudential Committee, that our warmest expectations have thus far been fully realized; that we now experience important advantages which we did not anticipate; that we do not realize those difficulties, and impediments to improvement, which we expected would arise from the circumstance of our taking the children of idolaters; but on the contrary, *we do not see how we should materially alter our plan of instruction, or our course of conduct, in case the same number of children belonging to Christian parents should be committed to our care.* Judging from what we already experience, and what we may with confidence anticipate, we consider our boarding school as holding the second place in the system of means, which are to be used for the conversion of this people;—as second only to the stated preaching of the Gospel. You, Dear Sir, can readily estimate the probable advantages to the cause of Christianity, from the Christian education of 50 youth on heathen ground, in circumstances which almost entirely free them from the baneful influence of idolatry. Our boarding schools are giving shape to all the

other schools connected with our stations. The progress which our boys have made has become a powerful stimulus to many who attend our day schools. Several boys of the first families around us, whose parents would not permit them to eat on land occupied by Christians, spend most of their time day and night upon our premises, that they may enjoy equal advantages, and make equal progress with our boarders.

We are very desirous that this subject should be distinctly before the American churches. We wish them to know, and attentively to consider, the peculiar advantages with which the state of this people furnishes them for the exercise of their charity.

In the first place this is a very poor people. To their poverty we are greatly indebted for the success we have had in obtaining boarding schools, and for the influence we have among the people, by which many have been brought within the sound of the Gospel. We therefore confidently believe, that their poverty will, in the providence of God, be made the occasion of many of them receiving the unsearchable riches of divine grace.

Probably in no part of the heathen world can children be supported and educated in a decent, comfortable mode of living, so cheap as in this district. We repeat now with confidence what we ventured to conjecture three years ago: viz. that \$12 are sufficient for the annual support of boys from 6 to 15 years of age. Though we have labored a long time without success, to obtain boys to be educated, such is the change that has taken place in the minds of the people, that as many children could now easily be obtained as we can find means and accommodations to support.

Considering the rank and influence which females ought to hold in every society, and the well known state of degradation in which they are held in this, as well as in every idolatrous country, your mind, and the minds of the Christian public will at once be deeply impressed with the importance and utility of *Female Charity Boarding Schools*. The obstacles to such we have found to be very great. Sometimes we have thought them to be insuperable. But we are now greatly encouraged on the subject, by our present success and future prospects. We have at present 9 girls who reside in our houses, and eat on our premises. These are taught household affairs, sewing, reading, &c. About the same number occasionally attend the day school at Tillipally. We are therefore greatly encouraged on this subject to hope that we shall succeed in obtaining as many promising girls as we shall be able to support. In taking these girls we make no compromise whatever on the subject of idolatry, excepting that they eat in a separate building. They, however, ask a Christian blessing upon their food.

On the subject of giving Christian names to these children, we wish the public in America to know, that in Ceylon no evil whatever can result from the practice. The heathen children received into the Government school at Jaffnapatam receive Christian names. Such boys are known among the heathen by their old names, and among Europeans by their new ones. It often happens, for various reasons, that persons among the heathen are called by names different from those which are registered. Most of the children around us bear the names of imaginary deities and devils, which are held in high veneration by the people: and they are usually much pleased with their new names which we give them, since they consider them as tokens of our approbation, and a sort of pledge that we regard them in some sense as our children. And let it not be thought the subject of naming children is void of interest to us. What, dear sir, can be a better, what in our minds can be so good, a substitute for the society of beloved brethren, sisters and friends, whom we have left behind, as the presence of a circle of young men and women bearing their names, snatched from the ignorance and misery of idolatry through their instrumentality, and placed in circumstances favorable for cultivating the same virtues, which our friends possess. Surely in the countenances of such native children we shall recognise our American friends saying to us, in the language of encouragement and exhortation, "Go on; be courageous; we are ready to support you with the aid of names, and with the assistance of property."

The facility of supporting children here forms but one of the strong claims which this people have upon the charity of the American public. Within a short time we have had five or six pressing requests to establish free schools in

the neighboring villages, where yet there are none. The monthly expense of such schools, after suitable buildings are prepared, is from \$1,50 to \$2. We have now 15 such schools, and they might easily be greatly multiplied. Applications have also been made from other parishes, that missionaries would come and establish themselves among the people, as we have done at Tillipally and Batticotta. And we may say generally, that our influence and missionary operations, which were at first feared and dreaded, are now welcomed by many and sought after by some. Think not, however, from this that the people are hungry for the bread of life. No, dear Sir, they are stout-hearted idolaters, and bear striking marks of their captivity to Satan. They wish us to take their children, to establish schools, and to come and dwell among them, partly on account of their poverty, and partly because their eyes are open to see some of the worldly advantages which result to them from our mission. But though their sordid motives of worldly gain become the means of opening the way for publishing the Gospel among them, we may confidently indulge the hope, that many will learn by happy experience, that temporal advantages rank lowest among those blessings which Christianity ever carries in her train.

We have now more health and strength than in months past. We have, in some degree, got through with the pressure and expense of building, and the drudgery of learning a new language. We might therefore superintend a few more schools, take more children, and in other respects enlarge our missionary plans. But we dare not further hazard the consequences, of involving the mission in debt. We look to America with great anxiety for adequate supplies. We wish to tell you more distinctly how much our hearts are pained within us, on witnessing the forlorn state of many children around us. More than 20, principally orphans, many of whom appear to be in a starving condition, have appeared at our doors, intreating, oftentimes with tears, that we would receive them to our boarding school; but whom we have been compelled to reject for the want of means to support them. Thus these miserable objects are cast back again upon the world, some probably to perish in the streets, others to drag out a long and miserable existence in poverty, and all to live in the darkness of idolatry till they go down to the regions of death. It is an awfully interesting inquiry with us to know in whose skirts the blood of these souls will be found. We see their misery. We know, that by the assistance of a few dollars we could snatch them from their present circumstances, and point them to Jesus the Redeemer of men. Even since this letter has been on hand, a boy about six years old, an orphan entirely naked, has been brought by a distant relation and urged upon us; but to whom we could only say, "we have so many already, that we have no room for more." Consequently he was taken away. But again to-day, amidst the heavy showers of rain he presents himself at our doors, and seems to say, that his claims upon our charity are not to be resisted. The language of our hearts to him is, that he may tarry with us for the present, till we can present his case to our churches, and learn, whether there be any there whose bowels of compassion will prompt them to extend the hand of charity to such as he:—whether there be any there, who, if this starving wanderer were a son of theirs, would think it our duty to welcome him to our dwelling, or exert ourselves in his behalf. Though the parents of this boy live not in America, let all who are parents there consider, that he is their brother's and their sister's son.

Connected with both stations we have 15 schools containing about 700 children. In this number are included 48 boys and nine girls, who are supported in our boarding schools. Many of the remarks in this letter on the subject of schools and taking children to be supported do not apply with equal force to both stations. One obvious reason is, that missionary labors were not commenced so soon at one as at the other.

Our course of preaching at present is the same as heretofore. We are happy to say, that the number of persons who have of late attended at our stations on sabbath mornings, has been greater than at any former period.

The frequent receipt of letters from you would be a source of high gratification and encouragement, and the contents of them could not fail of having a favorable bearing upon our missionary operations.

Requesting your prayers and the prayers of the churches in America, that the blessing of God may rest upon us and on the heathen around us; that we may be richly endowed with every missionary qualification, and especially that utterance

may be given unto us, that we may open our mouths boldly to make known the mystery of the Gospel, we subscribe ourselves, Yours in the bonds of Christian affection, JAMES RICHARDS, BENJAMIN C. MEIGS, DANIEL POOR.
Rev. Samuel Worcester, D. D.

Letter from the Rev. Mr. Meigs to the Corresponding Secretary.

Batticotta, Jaffna, Nov. 23, 1819.

REVEREND AND DEAR SIR,

INCLOSED I send you a letter from Gabriel Tissera, of whose character and qualifications to assist in our mission you will by this time have considerable knowledge.

He is a young man of distinguished promise. Since he has become hopefully pious, we regard him with new and increased affection, and think his connexion with our mission of very great importance. He possesses talents of a superior order, and an ardent thirst for knowledge; and, so far as we can judge, possesses sincere piety. He is now well qualified to act as a catechist among the people; and at no very distant period he will probably be well qualified for ordination. He shows a strong desire to be permanently connected with our mission, and we are certainly no less desirous of such an event. He manifests a fervent love for the souls of this miserable people, and I have strong faith to believe, that he will be made, by the blessing of God, an instrument in the conversion of many souls. Indeed his labors have already been attended with the divine blessing. He expects, in the course of a few weeks, to visit Columbo, and intends if possible to bring his mother* and only brother to reside permanently in this place. We shall in the first instance, be under the necessity of advancing some money to provide them a small house; but the object to be accomplished is very great, and will, we think, justify the expense.

On the 10th of October he came forward, and before many witnesses made a profession of his faith in Christ, and was admitted to our church. It was a day long to be remembered. He is the first native whom we have received to our communion. O may he be the first fruit of an abundant harvest.

You will be able to judge with tolerable accuracy the progress which Gabriel has made in the English language, after reading his letter. After he had written it once, I corrected some of the obvious mistakes, and suggested a few alterations and additions. With this exception you may be assured, that both the sentiments and phraseology are entirely his own. Indeed he understands the grammar of the English language very well, but lacks experience in composition. It is extremely difficult for a native of the East to acquire a correct English idiom. He, however, has made very considerable advances towards the attainment of it.

As the principal facts respecting our mission are detailed in our public letter to you, it would be superfluous for me to mention them again here. The health of brother Richards is a wonder to us all. By being able to visit and superintend most of our common schools, he allows me more time for the Tamul language.

Brother Poor's health is much improved since our last public letter in July. The rest of the mission family enjoy this blessing as usual.

Believe me, Dear Sir, yours very affectionately in the bonds of Christian love and respect,

BENJAMIN C. MEIGS.

Rev. Dr. Worcester.

Letter from Gabriel Tissera to the Corresponding Secretary of A. B. C. F. M.

Batticotta, Jaffna, Nov. 16, 1819.

REVEREND AND DEAR SIR,

THOUGH nearly unknown to you except by name, yet having some knowledge of your character, and knowing the connexion that subsists between you and the American missionaries in Jaffna, I take the liberty to write to you. I know

* His father died about six months ago.

that you are a friend to all who love the Lord Jesus Christ. When I consider that I am writing to a friend whose face I never saw in the flesh, but whom I hope to meet in the kingdom of heaven, where we shall unite in the pleasant employment of loving and praising our Redeemer,—my heart glows with warm affection towards you, and towards God my Savior, who hath inspired such a hope in my breast.

The idea, that the children of God in America, and converts to Christianity in this heathen land, though separated by distance of place, are yet praying to the same God, loving the same Savior, and communing together through the same Spirit, has been a great comfort to my soul. When I read of revivals in that land, and of what Christians are there doing for the spread of the Gospel, I feel a peculiar affection for them. When I see the heathen around me worshipping idols, sacrificing to devils whom they call gods, given to all kinds of vice, wholly ignorant of God who made them and of the Savior who redeemed them, and void of all just ideas of future retribution,—my heart is moved with compassion towards them: I am anxious to do much for their salvation, and it is my wish to spend my life in the service of Christ among the heathen. I should be greatly discouraged did I not know that Christ has promised always to be with his faithful servants. But when I consider the promises of God in his word, and that we in this heathen land are not alone, but that all the Christian world are praying for us, I am encouraged to go forward in the strength of the Lord, and to do what I can in this glorious work.

I will now attempt to state to you some of my feelings before, as I hope, God had mercy on me. I was born and educated a Roman Catholic. I was in some degree zealous and strict in my profession, till, as near as I can remember, my thirteenth year, when, getting into the company of some bad young men, my mind was corrupted. By the influence of these young men, and the bad books they gave me to read, I left off attending church and was almost ready to laugh at religion. I did not believe that the Word of God was true, nor did I care for the things contained in it. In short, I had no relish for any thing serious; but, on the contrary, I recollect very well that I had the most bitter hatred to every thing which had even the appearance of religion. In this dangerous condition, dear Sir, with a heart full of pride on account of my supposed attainments, I went to your missionaries who had a few weeks before arrived at Columbo, and they were kindly pleased to instruct me.

I remember one remarkable instance of my unbelief and hatred to serious things. The Rev. Mr. Meigs attempted to speak to me on the importance of having a new heart, &c. Having a hatred to such talking, I first tried to wave the subject, by calling his attention to various objects that were in the room. But seeing that he was determined to pursue his topic, I became so impatient, that I exclaimed, "I beg, I beseech you, Sir, to say no more to me on this subject." Such were my feelings that he could by no means persuade me to hear him. I manifested so much impatience, that he was, no doubt with grief, obliged to leave off for the time.

I remember some other circumstances like the following: viz. that instead of saying, God has granted me these mercies, I was used to say, 'Nature has granted them.' Instead of saying, that God in his providence has done so, I was used to say, "chance has done it." I thought, and many times said, the universe has existed from eternity. It never was created, and it never will end. I denied the resurrection of the dead. I thought that there would be no such thing as a final judgment,—that the earth would not undergo those changes which the Holy Scriptures foretel,—that the miracles recorded in Scripture were all fabulous,—that the Bible is but a device for deceiving men, and that, since there is no such thing as revelation, one religion is as good as another. I was used to say, that I would welcome death, because it will be an eternal sleep: meaning that my soul will be annihilated. The causes of disease and death, I argued, are no more than the necessary operations of nature, and that the soul is created and destroyed by chance. I had not the least fear of God before my eyes. I was literally living "without hope and without God in the world." I neither prayed to God as Protestants do, nor invoked the saints as Roman Catholics do. I sometimes went to a Protestant meeting, sometimes to a heathen temple, and sometimes to a Roman Catholic church. I cared little about any of them; only when in the last en-

tioned, I did some ceremonies to please my friends. This was about my sixteenth year.

About this time I engaged to serve your missionaries as an interpreter, and therefore accompanied them from Columbo, (my native town,) to Jaffna, where I have ever since served them in that capacity. Since I came to Jaffna, they occasionally talked with me about the state of my soul, but apparently in vain. They put religious books into my hands, and recommended them to my attentive perusal, but I could not be persuaded to read them. About this time, I found my mind gradually believing, or rather forced to believe, the sacred truths which I was the medium of communicating to others. At length my doubts were removed, and my mind was convinced that I was in the road to destruction. But I am surprised to think, that notwithstanding this rational conviction, I delayed repentance, and thought I could repent when I came to die, and that religion, if attended to in my youth, would destroy the hours of my pleasure. I never prayed. I took my meals, laid myself down to sleep, and rose in the morning, without ever thanking the Author of all my mercies. Sabbaths were sometimes spent in reading serious books, but they did not interest me, and I found no enjoyment in the Sabbath. I still showed a decided hatred to religion, and I add with grief, that I yet continued to undervalue the sacred Scriptures. I would read any book but the Bible; and would hear any thing but serious conversation.

Blessed be God, that he did not cut me off when I was walking on the brink of hell. About last December, I was alarmed about my condition, and took myself to prayer; made some resolutions, and compelled myself to keep the Sabbath, as I then thought, and to love the Christian ordinances, such as public and social worship, &c. I often made resolutions, and as often broke them, till at last, finding myself totally incapable of doing any thing to help myself, I saw the need of Christ, and of humbly taking my place at the foot of the cross. Such, dear Sir, had been my feelings, before, as I hope, I found mercy of the Lord.

I now proceed to tell you my present feelings. I sincerely tell you, that I find my heart to be full of evil; or, as the apostle says, "exceeding sinful." I cannot express the painful feelings which I sometimes experience on account of sin. About the latter part of March last, I had a hope that God had mercy on me. I still hope with trembling, that I have passed from death unto life. Sometimes I have peace of mind. I am taken with things above: I mean, that my mind is occupied with things which belong to the kingdom of heaven. On some occasions, especially when I draw near to God in prayer, I realize death and the resurrection, and contemplate the glory of God, the love of the Savior, and the happiness of heaven, with great delight. I want to be free from sin. I should feel it my great delight to spend and be spent for God. I often think of the day of judgment. Time is short; eternity is near. The world is no more charming as it once appeared to be. It is full of sin and misery. I pray for and expect the time when the earth shall be filled with the knowledge and glory of God. Jesus is the lovely theme upon which my heart delights to dwell. Into his hand I commit my soul. He is the Rock of my defence. He is my hope, my life, and my all. Him I should praise before the heathen. O, for a heart of gratitude.

I am sincerely sorry that I do not love my dear Redeemer as I ought. But alas! dear Sir, facts compel me to say, that there are seasons when my affections wander from God. Then I see that my heart is not wholly sanctified. I think also, that I feel in my heart something of the warfare which the apostle describes in the 7th of Romans. "For what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law, that it is good. For the good that I would I do not; but the evil which I would not, that I do."

I earnestly beseech you to pray for me. Please to pray the Lord, that if he has begun a good work in my heart, he may carry it on to perfection. Pray that I may enjoy more of God, and that I may love my Redeemer better than my soul. Thus far, my dear Sir, I have dwelt on the state of my mind. You will please to excuse me.

I am sincerely happy to relate the pleasing circumstances of two young men belonging to the school at Batticotta, who, I hope, have found Christ dear and precious to their souls. One of them was a professed nominal Christian, the other a strenuous heathen. The former has been serious ever since he came to Batticotta, and the more so of late. A few months ago, he felt that God had had mercy upon him, and changed his heart. His subsequent conduct proves, that he is sincere. He gives, as far as I can see, some evidence of real piety. The other, amidst constant exhortations to repent and receive Christ, had continued to hold his heathen practices till about seven months ago, when he was alarmed about his situation,—began to be in great distress of soul, had deep sorrow for sin, and was frequently sighing, weeping, and praying in secret. Thus he continued a few weeks, when he felt the love of Christ in his heart. But here I must speak with caution. He prays very fervently in secret, and not less so with his companions. But sometime ago he would laugh in his heart at those who pray. I see a change in his general conduct. He is usually alive to the things of religion, and the more so on particular occasions.

The Rev. Mr. Meigs holds a meeting with the young men in the school every Saturday evening, when we tell each other our feelings and experience during the week past, and pray for the blessing of God on the ensuing Sabbath. This meeting has been continued now more than a year. It has done, I hope it will do, much good.

I am happy to tell you, that since we, (the abovementioned young men and myself,) felt the great love of Christ in our hearts, we have continued frequently to speak to each other about our religious experience. On the 7th of July last, we began to have a short, but regular, meeting every evening, in which we exhort, warn, and pray for each other. The meeting has generally been attended by five young men and one boy, who are serious. Pray, dear Sir, that God's blessing may attend us; that God's Spirit may be poured out on this place; and that multitudes may be brought into the kingdom of Christ..

I add something respecting the late Rev. E. Warren. Mr. Warren was the first who instructed me at Columbo. He attended me about three months, when he left Columbo for Jaffna. I often conversed with him after he came to Jaffna. He spoke to me considerably during his last sickness, before his voyage to the Cape. He was always kind and faithful to me. I can now remember something of his conversation with me, and some of his advice, warnings, and reproofs, which I hope have been blessed to my soul. His memory is ever sweet to me, and I sometimes have many agreeable associations in my mind, which render my remembrance of him very pleasing. O may my poor soul be prepared to meet him in the blessed realms of bliss, where friends meet to part no more.

In connexion with what I have said of Mr. Warren, I would mention some pleasing circumstances that have lately taken place at Tillipally. A pious young man, named *Nicholas*, of whom I think the Rev. Mr. Poor has already written to you, forms a great addition to the mission, and has, I know from my personal acquaintance with him, an ardent love to immortal souls. He affords great assistance to Mr. Poor, is, and I hope will continue to be, an instrument of much good to the heathen around him.

You will be pleased to hear that I find some serious boys at Tillipally. One in particular, who was named *Niles*, by the Rev. Mr. Poor, has a very promising appearance. I mean that he is so with regard to religion. He though young, is a subject of very serious impressions. Next to him is a larger boy, named *Porter*. But since I think you will hear more particularly from Mr. Poor on the subject, I would only make some general remarks on the appearance of things at Tillipally.

As to the boys of the boarding school, they are in a very promising state, both with respect to religion and learning. The school for heathen girls presents very pleasing appearances. This, I believe, is the first school of the kind that ever was in the district; and it will, I hope, be a beginning of much good to these people, both by its own influence, and by its being a good example set before people who have been used to say, that "they have no such customs." I know about four men at Tillipally, who appear to be subjects of serious impressions. A woman, sister to the young man abovementioned, gives some evidence of real piety.

We are placed among a race of benighted heathens, whose gods are the work of men's hands;—who profess to worship devils;—who think that their souls are not superior to the lives of animals;—who do not care for the salvation of their souls;—in short, who know little of God or of a future world. Their standard of morals is very low. They have very inadequate ideas of the great evil of sin. Their temples generally abound with indecent pictures. What they call "sacred books," are full of all manner of vice. Their own vicious lives can be surpassed in wickedness only by their fabulous gods and goddesses. They fear death as a temporal evil. They have strong prejudices against the Christian religion.—These miserable heathens, Dear Sir, are dropping into eternity almost every day. Their miseries call aloud for help. I earnestly beseech you, and all those in that blessed country, America, who love the Lord Jesus in sincerity, to do your utmost in order to send us faithful laborers to labor among the heathen, and to win souls to Christ.

I request an interest in your prayers. I send much love to you, and to the Church of Christ of which you are the pastor. I should be happy to hear from you, if amidst all your important duties you can find time to write me a short letter for my consolation and encouragement. With Christian affection, I am,

Rev. and Dear Sir, Yours, GABRIEL TISSERA,

MISSIONARY REINFORCEMENTS.

SEVEN young men devoted for life to missionary labors, under the direction of the American Board of Commissioners for Foreign Missions, are now on their way to their destined stations. Mr. Jacob Hitchcock, from Brimfield, Worcester Co. Mr. Anson Dyer, from Goshen, Hampshire Co. Mr. Zechariah Howes, from Ashfield, Franklin Co. Mr. Joel Wood, from Greenfield, Saratoga Co. N. Y. and Mr. James Orr, from Groton, Tompkins Co. N. Y. arrived by two different routes at Pittsburgh on the Ohio, on the 29th and 30th April; thence to descend the Ohio and the Mississippi:—Messrs. Hitchcock and Orr to the mouth of the Arkansaw, and thence up that river, to join the Rev. Messrs. Finney and Washburn, as assistants at the Arkansaw station;—and Messrs. Wood, Howes, and Dyer, to the mouth of the Yazoo, and thence up that river, to the seat of the Choctaw mission, to act as assistants at one or both of the stations in that nation.

The Rev. Alfred Wright, lately returned from the south, took his leave of the Corresponding Secretary at Salem, 10th May, to proceed on horseback, circuitously, for purposes of agency, through New York, Pennsylvania, Ohio, Kentucky, and Tennessee, to Elliot, or the new station on the Tombigby, as an associate with the Rev. Mr. Kingsbury in the Choctaw mission.

On the 6th of April, Mr. James Garrett sailed from Boston for Pondicherry, on the Coromandel coast, to join the American missionaries in Ceylon. He is to superintend the printing business, having served a regular apprenticeship to that art, and been approved for his piety, industry, ability, and discretion. From Pondicherry it is only two days sail to the district of Jaffna, where the missionaries reside.

The following letter from the Rev. Joshua Dean to the Corresponding Secretary will speak for itself.

Groton, Tompkins Co. N. Y. April 19, 1820.

REV. AND DEAR SIR,

WE have just been called to witness a very interesting scene. Brother Orr has left us. Yesterday morning he bid us a long farewell; and, in company with Mr. Wood and his wife, he started for the Arkansaw, to spend his days as a missionary among the natives of the wilderness. Four or five days past have been such as were never witnessed by this people before. I could not have anticipated an event, that would have produced such a deep and general excitement of feeling. The scene indeed in itself was not so grand and imposing, nor associated with so many affecting considerations, as those, which you have had opportunity

to witness in your town and vicinity, where numbers have embarked on the mighty ocean to carry the glad tidings of the Gospel to nations living in the remote corners of the earth—in Asia, and the Islands of the East; but I trust it was marked with no less ardor of feeling, nor less sincere aspirations to heaven. To us who have never been permitted to witness scenes of this kind,—to us, remote from cities and the ocean,—and living in the new and retired part of the country, what passed among us was accompanied with circumstances of peculiar interest, and gave an impulse to our feelings, which I hope will long continue.

Mr. Orr as he saw no chance to get away this spring, had concluded, according to the provision in your letter, to get ready by fall. Viewing the matter in this light, he thought it best to procure a school for the summer. Accordingly he took a journey for this purpose into Pennsylvania; but not succeeding, he returned on Wednesday last. The following was observed by us as a day of fasting and prayer, and in time of forenoon service Mr. Wood and his wife, accompanied with her father, the Rev. Mr. Williams of Greenfield, Saratoga Co. arrived. On coming out of meeting they expressed the sore disappointment they had felt in hearing that Mr. Orr was from home; but their feelings were soon changed in finding him on the spot, and in having him introduced to them. In a few minutes he was presented with your second letter, informing him of the alteration in your arrangements, and that Mr. Wood was to call and take him on. By this unexpected course of things Mr. Orr was taken by surprise. He, however, at once concluded to go, and to get in readiness with the least possible delay, and yesterday was fixed on as the day for their departure.

At the close of the afternoon service, the congregation was informed of the arrival and presence of our missionary friends, and that brother Orr was soon to join them, for the purpose of spending his days in missionary labors among the natives of the wilderness. God had, by exciting the church to more than usual engagedness in religion, and by granting some drops of his mercy on the congregation, prepared the people to receive this intelligence with no ordinary interest. It touched their hearts. Their feelings became at once deeply enlisted in the cause. The bare statement of the subject was sufficient to make them yield to the claims of the poor heathen. They agreed on the spot to convey, at their own expense, the missionaries and their baggage to the head waters of the Alleghany river, where they would take boats for Pittsburgh. It was announced that a collection would be taken up the next Sabbath, and the people were requested to make out a box of clothing for the use of the Indian school. From the scarcity of money, many seemed to say, silver and gold have I none, but of such as I have I will give.

What gave additional interest to the day, was the commencement of a liberal subscription to the constitution of a Charitable Society, then submitted by a committee on a plan somewhat new. It comprised a Field, Flock, Female, Laborers or Mechanics, and a Boys' department. Subscribers to the first gave such amount of grain, or the use of such a piece of ground, as they might name;—to the second, sheep or the keeping of sheep;—to the third, yarn, spinning, weaving, &c. &c.—to the fourth, the annual avails of such a number of days' work as they might name—to the fifth, the product, in whole or in part, of such a piece of land as the parents of the boys might allow;—the whole to be disposed of by a committee, and applied to Domestic and Foreign Missions, &c.

A meeting was held last Monday, when Mr. Orr took his farewell of the church. After a discourse and prayers, in which he and those going out with him, were commended to the care of the great Head of the Church, he read the 20th chapter of the Acts, and then addressed his brethren, the singers, and the congregation in a most solemn and impressive manner. All were affected. Tears streamed from every eye. A more solemn and affecting time was never witnessed here. It was a trial to him to part with his dear Christian friends, with whom he had taken sweet counsel, had walked to the house of God in company. He stated, that he was about to leave them probably never to see them again; but he felt that he was called by the providence of God; and it was by divine strength that he hoped to be carried through. It was also trying to his Christian brethren to have him leave them. He was loved by them all; and never was he so endeared to them as on that occasion, and never before were they so fully im-

pressed with his worth. But they rejoiced, that he was thus willing to give up all for Christ, and that he felt so devoted to the best of causes. They viewed it as a favor, that God had prepared and disposed one of their number to engage in so noble and so self-denying an employment.

On his concluding this address, he took by the hand, his companions in missionary labors, and entreated them to receive him as a brother—one that was willing to go with them to the ends of the earth. His remarks, as well as those of Mr. Wood, in reply, were appropriate and affecting, and both bespoke the ardor of their attachment to each other and their union of feeling and purpose in regard to the work before them.—After a very solemn address from Mr. Wood, and another from Mr. Williams, Mr. Orr received from each member of the church the parting hand, as a token of sincerest attachment to him, and as a pledge of the continuance of their prayers in his behalf.

The whole proceedings took a deep hold of the feelings of the people; and made them feel more sensibly the obligations they were under to do something for the salvation of those, who were perishing for lack of vision. The time was short, but they exerted themselves to do something for the mission. The females were busy in making clothes for Indian children, and in getting Mr. Orr in readiness. More than \$30 in money were collected—\$100, in cloth, articles of clothing, and bedding for the mission, which, together with presents to the missionaries and the expense of conveying them to the Allegany river, amounted to not less than \$200. More could have been collected had time allowed. All were ready to do something; and even children were anxious to part with their garments to send to the Indian children in the mission school.

Yesterday morning Mr. Orr took his leave of his aged parents. He was their youngest child.—Their hearts were bound up in him. After singing and prayer he addressed his parents, sisters, and other relatives and the people who were assembled. It was a melting scene. His advice was deserving to be held in lasting remembrance, and was delivered with a feeling, which the occasion was fitted to inspire. Many will be eager to preserve his parting words and to profit by them. To the aged parents the act of parting with their son was trying, but they would not keep him back. It was to them a comforting thought, that he was willing to give up all for Christ;—and they felt it to be an honor, that God had called their dear son to engage in missionary labors among the heathen.

What has passed before our eyes will long be remembered with delight. I trust its salutary effects will long be felt among us. I am not without the belief, that it will strengthen and extend the missionary spirit in the place,—that we shall now view with deeper interest the movements that are made for the salvation of a world;—that we shall pray with greater importunity for the furtherance of the Gospel, and for the blessing of heaven on those, who have gone forth as the heralds of the cross,—and that we shall be more ready to lend our aid to promote the objects of the Board. Nor am I without hope, that it will be the means of deepening that seriousness, and that attention to religion, which have for a season prevailed. The hearts of many were refreshed by the presence of our missionary friends from Greenfield, and we view it a favor that they were sent this way. Mr. Williams tarried till the missionaries departed. His kind labors among my people will not be forgotten. It was Mr. Orr's request, that I should write and inform you that he had started. His whole time was taken up in making preparation, and he left without finding any time to write.

I remain affectionately yours, &c. J. DEAN.

Rev. S. Worcester, Cor. Secretary, &c.

P. S. Mr. Orr received your 3d letter on Monday. The time was so short that we had no time to have collections in neighboring towns. The people in Homer collected in clothing about \$30 in one forenoon. The missionaries stayed last night in Genoa, where \$12 were collected in the evening. I gave them a paper stating the wants of the Board, accompanied with a request to the friends of missionaries in places where they might stop, to lend assistance. \$4 89, of what was collected here was from our Female Charitable Society.